वि भा ग्रन्थमाला—५

V I Series—5

THE ETYMOLOGIES OF YĀSKA

By

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S'āstrī, M A (Pb), D Litt (London)

With the assistance of

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होशिआरपुरे

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Editorial

In the middle of October, 1943 Dr Siddheshwar Varma sent me his nobel offer to serve our Institute, in honorary capacity, with effect from the afternoon of November 4, 1943, being the very day in the forenoon of which he was due to retire from his service as Professor of Sanskrit at the State college at Jammu It is very pleasant, indeed, to recall to-day, after full ten years, how when I was on a short visit to him, in the same connection, on November 2, 1943, he placed in my hands, as if in further confirmation of his already fairly effective association with the Institute, the manuscript of the present scientific treatise which it is now the privilege of our Institute to send forth for the benefit of all those who might be interested in the subject treated herein That the Institute was not able to publish it earlier has been due, mainly, to the extremely difficult situation which it has had to face during the past few years following its disruption at and displacement from Lahore in 1947

In the course of the usual editorial treatment accorded to this work, the following few other requiremets, too, towards its final preparation for the press have been met —

1 A uniform pattern of presentation has been evolved, under which each base is accompanied by (*a*) the relevant Vedic text-reference, (*b*) full citation, in Devanāgarī script, of Yāska's comment, (*c*) indication of the declensional form actually used in the original text and (*d*) the relevant Pada-pātha showing agreement or disagreement with Yāska

2 The Chapter IV, originally, named, '*Supplementary Notes*' has been merged, with the approval of the author, in the Chapter III The author has written out, on the basis of the relevant materials that were placed at his disposal for this purpose, the present Chapter IV, namely, '*Yāska and the Padakāras*' to present a comparative view of Yāska's and the Padakāras' respective contribution in respect of the Vedic etymologies

3 The following four indices have been furnished towards facilitating the work being made utmost use of in further study of its subject —

(*i*) *Index of Words Etymologised by Yāska*
(*ii*) *Reverse Index of Etymologised Words*
(*iii*) *Index of Basic Vocabulary of Yāska's Etymologies*
(*iv*) *Index of Comparative Linguistic Vocabulary*

4 The Appendix incorporating 143 additional etymologies, fished up in the course of the editorial check-up, has been prepared under instructions of the author who has personally added necessary linguistic data

It gives me pleasure to record here my great appreciation of my Under Editor, Shri Bhim Dev's intensive and effective collaboration that has been the ever dependable guarantee behind the consummation of the very hard task of the preparation of the present highly technical and specialistic Volume for and of seeing it through the press The Institute scholars, Syts Ramanand, Srikanth and Durga Datt have also ably assisted in this work, in particular, in correcting the proofs Shri Madan Mohan, another scholar at the Institute, has inserted in this work the Devanāgari citations from the *Nirukta* The learned author himself has always been very prompt and regular in checking the final proofs and attending to the other numerous things referred to him from time to time The book has been printed and made up, from start to finish, at our own Institute Press under the supervision of its Superintendent, Shri Deva Datt and its Manager, Shri Rewat Ram who have taken every care to see that every bit of detail was well attended to I am deeply grateful to all these comrades as well as all other assistants for having thus carried out their respective assignments in a most conscientious manner

V. V R Institute,
Hoshiarpur,
September 30, 1953

VISHVA BANDHU

Contents

Abbreviations

I Books

A-Prā	=	Atharva-Prātiśākhya, ed Surya Kānta, Lahore, 1931
Āp-Sr	=	Apastamba-Śrautasutra, Bib Ind , Calcutta
AV	=	Atharvaveda
BDG, *IGG*, *BG*	=	Brugmann, K , + Delbruck, B Grundriss der vergleichenden Grammatik der Indo-germanichen Sprachen
GW	=	Grassmann, H Worterbuch zum Rigveda, Leipzig, 1873
HIG	=	Hirt, H Indo-germanische Grammatik, Vol II, 1923
IF	=	Indo-germanische Forschungen
JAOS	=	Journal of American Oriental Society
Khi	=	Khila Sūktas of RV
KS	=	Kāṭhaka-Samhitā
KZ	=	Kuhn, A + Aufrecht, Th , Zeitschrift fur vergleichende Sprachforschung
MS	=	Maitrāyaṇī-Samhitā
MW	=	Monier Monier-Williams A Sanskrit-English Dictionary, Oxford, 1899
N	=	Yāska Nirukta, ed L Sarup, Lahore, 1927
Nigh	=	Nighaṇṭu, Bib Ind , Calcutta
NS	=	Nirukta with the commentary of Skandasvāmin and Maheśvara, ed L Sarup, Lahore, 1928—1934
NW	=	Neisser, W Worterbuch des Ṛgveda, Pts I and II, Leipzig 1924 and 1930
ORN	=	Oldenburg, H Ṛgveda, Textkritische und exegetische Noten, Berlin, Pts I and II, 1909 and 1912
Pā	=	Pāṇini's Astādhyāyī
PP	=	Padapātha or Padakāra
PW	=	St Petersburg Sanskrit Worterbuch, von Böhtlink, O , und Roth, R , 1855—1875
RN	=	Rajavade, V K Yāska's Nirukta Text and Exegetical Notes, Poona, 1940
RNM	=	Rajavade, V K Translation of Nirukta into Marāthī, Poona, 1935
R-Prā	=	Ṛgveda-Prātiśākhya, with the commentary of Uvaṭa, ed Mangal Dev Shastri, Allahabad, 1931
RV	=	Ṛgveda
Sā	=	Sāyana

SB	=	S'atapatha-Brahmana
SN	=	Skold, H The Nirukta, Lund, 1926
SV	=	Sāmaveda
TĀ	=	Taittiriya-Āranyaka
Tān Brā	=	Tāndya-Brāhmaṇa
TB	=	Tattiriya-Brāhmana
T-Prā	=	Taittirīya-Pratiśākhya, Mysore, 1906
TS	=	Taittirīya-Samhitā
V-Prā	=	Vājasaneyi-Pratiśākhya of Kātyāyana, ed V Venkatarama Sharma, Madras, 1934
VS	=	Vājasaneyi-Samhitā
VVP	=	Vishva Bandhu Vaidika-Padānukrama-kosa, Vol I, pt I, Lahore, 1942
WAG	=	Wackernagel, J Altindische Grammatik, Gottingen, 1896—1930
WSG	=	Whitney, W D Sanskrit Grammar, New Haven, 1988
WSR	=	Whitney, W D Supplement to WSG Roots etc, Leipzig, 1885
WW	=	Walde, Alois und Pokorny, Jullius Vergleichensdes Worterbuch der Indo-germanischen Sprachen, Berlin und Leipzig, 1930
WZKM	=	Wiener Zeitschrift fur die Kunde des Morgenlandes
YV	=	VS

II Languages

Alb	=	Albanian	Indo-Ir	=	Indo-Iranian
Anglo-Sax	=	Anglo-Saxon	Lat	=	Latin
Arm	=	Armenian	Lett	=	Lettish
Av	=	Avestan	Lith	=	Lithunian
Bulg	=	Bulgarian	Nor	=	Norwegian
Dial	=	Dialect	OIA	=	Old Indo-Aryan
Eng	=	English	Pah	=	Pahlavi
Gal	=	Gallic	Panj	=	Panjabi
Germ.	=	German	Pers	=	Persian
Goth	=	Gothic	Prus	=	Prussian
Gr	=	Greek	Russ	=	Russian
IA	=	Indo-Aryan	Skt	=	Sanskrit
Ice.	=	Icelandish	Slav	=	Slavonic
Indo-Eur.	=	Indo-European	Swed	=	Swedish

Preface

The object of the present treatise is a complete, critical and systematic examination of the etymologies of Yāska in the light of comparative philology A closer study of these etymologies is now all the more necessary, when we take into account the fact that opinions about the quality of these etymologies differ widely While orthodox tradition in India hails Yāska as the premier etymologist of India and often tends to identify his work with that Nirukta which is esteemed as one of the six auxiliary sciences of the Vedas, even a modern writer like Skold, speaking about Yāska's etymologies, says ' we ought rather to be astonished, because the *Nirukta* contains so many good and true etymologies as it does'[1] Similarly, according to Dr Sarup, Yāska is 'the first to claim the scientific foundation, and also the first to formulate the general principles for etymology'[2] On the other hand, V K Rajavade, in his remarkable edition of the *Nirukta*, says 'The *Nirukta* does not deserve these high compliments, it is not a science but a travesty of science' And, again, ' the derivations given by Yāska have nothing to do with sound-laws'[3] The present treatise, by a close examination of Yāska's data, is an attempt to evaluate these etymologies and to show that though of a primitive character, they were, on the whole, not unscientific

This treatise is divided into the following four chapters —

I Yāska as an Etymologist It has been shown that Yāska was a remarkable etymologist, far in advance of his times An attempt has been made to deduce the phonetic laws which were the foundation of his etymologies But for the primitive age in which he lived, he would have been a brilliant etymologist

II The Characteristic Features of Yāska's Etymologies In this chapter, it has been shown, in the first instance, that Yāska's etymologies had a sound scientific basis He has evinced a considerable grasp of phonological principles which formed the background of the Vedic language But it has also to be admitted that, on the whole, the etymologies of Yāska are of

1 The *Nirukta* (cf SN, in Abb) p 181

2 The *Nighantu* and the *Nirukta*—Introduction Oxford 1920, p 64.

3. Yāska's *Nirukta* (cf RN in Abb)—Introduction, Cu., Cv, pp XLI—XLII.

primitive type, bearing the stamp of the age in which he lived and, consequently, showing no trace of that comparative historical outlook which crowns the achievements of modern linguistics

A searching evaluation of the whole domain of Yaska's etymologies has been attempted in this chapter These etymologies have been classified into 21 Types, according as they are primitive, acceptable, obscure and so forth According to our calculations, Yaska has offered 1298 etymologies, of which 849 are more or less primitive, 224 would be entirely acceptable to comparative philology and 225 are obscure Of the more or less primitive etymologies, 14 are possibly based on what is now called 'contamination', 11 indicate a mechanical nature, 20 indicate Yaska's poverty of imagination, 38 are phonologically sound, but semantically unacceptable, 28 would be only partly, 88 probably and 55 possibly acceptable to comparative philology, 147 are positively primitive owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts, 111 are particularly dominated by the theory of the verbal origin of nouns, 7 read verbs even in suffixes, 55 read single letters as 'condensed words', 42 indicate popular etymologies, 54 are loose, with disregard of vowels, 63 are loose with disregard of consonants, 2 are loose with unexpected prothetic initial consonant, 2 are loose showing an unexpected elision of initial consonant, 21 are loose with disregard of both vowels and consonants, 32 are primitive and erroneous, and 59 are absurd[1]

The limitations of these etymologies due to their primitive nature have also been discussed in detail in this chapter

III The Types of Yaska's Etymologies The etymologies of Yaska may be classified into 21 types according to their characteristic features, as indicated above These types (A-U) have been described and examined in detail in this chapter

IV Yāska and the Padakāras It discusses the bearing of the Pada-Pāṭhas on Vedic Philology, in general, and Yāska's *Nirukta*, in particular, indicating the vastness of the field which this study hopes to open to the Vedic explorer

The Vedic vocabulary is presented here in the Devanāgarı script, with the available accents, viz the *Udātta* and the independent *Svarita*, as the case may be, marked by a horizontal line below the syllable and by a vertical line above the syllable, respectively, following the method of *VVP*.

1 The above figures are revised calculations modifying those given on page 16 of this book in the light of the supplementary evaluation as per pp 231 244

The present writer acknowledges his debt of gratitude to Shri Vishva Bandhu, Director, Vishveshvaranand Vedic Research Institute, Hoshiarpur, for the inspiration which he received from him during his etymological studies and to his colleague, Shri Bhim Dev, but for whose thorough and penetrating co-operation, the present treatise could hardly reach the level of accuracy expected from it

SIDDHESHWAR VARMA

New Delhi, August 1, 1953

The Etymologies of Yāska

CHAPTER I

Yāska as an Etymologist

1 The first thing which is likely to strike a careful student of the *Nirukta* is the unusual interest for etymology evinced by Yāska, an interest, the magnitude of which has no parallel in ancient history That this magnitude of interest for etymology was very remarkable, if not unique, in ancient times, is indicated by the fact that in antiquity, next to India, Greece was the only country in which a real and considerable interest for etymology was manifested It is to Greece that we owe the term 'etymology', the literal meaning of which is 'true account' <Gr *étumos* 'true', *lógos* 'account' But etymology in ancient Greece was only a branch of philosophy, and was studied only from the philosophical point of view The Greek philosophers' real interest in this connection was the 'essence of things and ideas' as expressed by words Thus, according to Stoics, the etymological aspect of a word would explain the essence of the things and ideas represented by words Plato in his book *Cratylus* jests at this virtual identity of sound and sense[1] For centuries, a controversy raged in Europe as to whether words, by their very nature, expressed real things or only by convention, and it was only in this connection that etymology generally drew the philosophers' attention To Yāska's credit, it must be stated that his is the first systematic treatise on the etymology of an ancient language From the modern point of view, his great drawback was the absence of a dominating historico-geographical outlook in his age Though he had a glimpse of linguistic geography (**शवतिर्गतिकर्मा कम्बोजेष्वेव भाष्यते** etc , N. II, 2), it was not developed as a principle in his treatise As regards the historical side of etymology, he had no idea of time as a determining factor in words and meanings Thus, though he clearly saw the good and bad sense of **असुर-**, he derived both the meanings from the word itself (cf Ch. II, d, 7c), ignorant of the modern historical outlook, which has clearly seen 'dethronement' as the sense of **असुर-** in the 124th Hymn of the 10th Mandala of Rgveda (cf NW)—an influence of *time*

As an example of this interest in etymology, compare how Yāska offers as many as 14 derivations for **इन्द्र-** (N. X,8), 6 for **जातवेदस्-** (N VII, 19), and 5 for **अग्नि-**(N VII, 14) Nay, the very injunction of Yāska that no word should be left underived (**न त्वेव न निर्ब्रूयात्** N II, 1) shows that he had a passion, a craze for etymology

1 Cf *Encyclopaedia Britannica*, 14th edition, under 'Etymology'

2 The second and by far the most important characteristic of Yāska, which, I think, these pages mainly show, is the fact that he was a primitive etymologist It must be admitted that many of Yāska's etymologies are so glaringly primitive that even an ordinary Pandit trained in the Pāninian school will easily detect them as such, e g Yāska derives अन्न- 'food' from आ+√नम् (°न्नम् आनत भूतेभ्य, N III, 9), आशा-, 'quarters' from आ + √सद् (आशा आसदनात्, N VI, 1) and इन- 'master', from √सन् 'to possess' (°न इत्येतत् सनित ऐश्वर्येण, N III, 11)

3 The third thing which will surprise the comparative philologist is the fact that side by side with the overwhelming majority of crude etymologies, Yāska offers here and there a few derivations which impress us as if proceeding from a modern philologist The following etymologies will place him as the foremost etymologist of ancient times and certainly show that he was far in advance of his times —

(i) सहस्र- (°स्र सहस्वत्, N III, 10) is derived from √सह् 'to be powerful' It is a wonderful etymology, entirely accepted by comparative philology, for the word has been traced to Indo-European[1] *segheslo-k̂m̥tom* 'the powerful hundred', Gr *chilioi* 'a thousand' That the stem सहस्- in the sense of force' occurs in सहस्र- is supported by Grimm, Brugmann and Meillet, who cite Tocharian *walts* 'thousand', cf Tocharian *wal-* 'prince'

(ii) विंशति- (°तिर्द्विर्दशत., N III,10) 'twenty' is traced to द्विस्+दशत्- 'twice decade' It is a remarkable etymology, supported by many modern philologists, to whom the Indo-Eur prototype is *ui̯k̂m̥tī* 'twice decade', both forms *ui̯* and *k̂m̥tī*, being nom acc du. neu[2] शति- and शत्- in विशति- and त्रिंशत्-etc , which mean 'decade' are paralleled by *-san*, *-sun* in Arm , *-kat-*, *-kont-* in Gr , and *-gint-* in Lat The nasal ending of *vim* was an Indo-Iranian phenomenon, indicated by Western Ossetic *ins-ai* '20' (WAG III 365)

(iii) श्रद्धा- (°द्धा श्रद्-धानात् , N IX,30) is traced to श्रत्-+√धा The word श्रत्- (cf PW) occurs only as an auxiliary particle in connection with the verbs √कृ and √धा Combined with the former, it gives the sense of 'to assure' and with the latter, that of 'to believe'. श्रत्- + √धा goes back to Indo Eur *k̂red* + *dhē-* 'to put in heart', Lat *credo*, 'I trust'

1 All citations of Indo-European languages, unless otherwise stated, are from WW

2 Boisacq *Dict Etym de la langue grecque*, 1923, p 221

(iv) **जरितृ–** (°रिता गरिता, N. I, 7) 'one who praises', is traced to *गरितृ-, a brilliant etymology, indeed, for those ancient times For the word goes back to Indo-Eur *g̑uerā–* 'to raise one's voice' Before the vowel *e* the labio-velar consonant g^{u} was palatalised into ज् in old Indo-Aryan, as is well known, and this connection was as if intuitively divined by Yāska

(v) **कृण्टक–** (कण्टक कृन्तते , N IX 32) is traced to √कृन्त् In this word Yaska brilliantly read, as it were, the now well-known law of cerebralization in Old Indo-Aryan, for *r̥+t* or *r+t* through *l̥+t* or *l+t* has given Skt *ṭ* Similarly, कीकट- (°टा N VI,32), name of a country, is traced to किंकृता, lit 'what is to be done (with Vedic sacrifices)' ?

(vi) **दूढी–** (°ढ्य , दुर्धिय पापधियः, N V, 23) 'evil-intentioned' is derived from दुस्+धी- This phenomenon is the result, not of Sanskrit, but of Indo-Iranian *Sandhi* of *ẑ+d*, but the fact that Yāska somehow spotted it is very remarkable, indeed It may be called one of his achievements so far as those times are concerned (cf Ch III Type D, *s v*)

(vii) **मृध्रवाच्–** (°वाच मृदुवाच , N VI, 31) is rendered as मृदु° Here the Indo-Eur doublet *mel-dh-* and *mel-d* 'to rub' was curiously divined by Yāska For the former we have Gr *malathakos* 'mild', for the latter Lat *memordi* '(he) bit'

(viii) **चर्मन्–** (°र्मं उच्चृत्त भवतीति वा, N II,5), under one of the etymologies given by Yāska, is derived from √चृत् (=√कृत्) 'to cut', 'to flay' Though there is an element of error in this etymology, for त् in √चृत् has no correspondence in चर्मन्- , unless a hypothetical *चर्त्मन्- after the pattern of वर्त्मन्- < √वृत् could be set up, yet it eloquently testifies to the greatness of Yāska as an etymologist, for, चर्मन्- goes back to Indo Eur *qer-* 'to cut', Arm *kerem* 'I scratch' (cf Ch III Type O, *s v*)

(ix) **शत–** (°त दशदशत , N III,10) 'hundred' is traced to दशन्- + दशत्- 'ten tens' Though this etymology is primitive, yet it is very remarkable, for Yāska read in it the number 'ten' which is confirmed by comparative philology, cf BGG (II², 2,40), who states that the original meaning of the Indo-Eur word for 'hundred' viz *dk̂m̥tom* was etymologically equivalent to 'ten-ness', a decade

(x) **मेधा–** (°धा मतौ धीयते, N III, 19) is traced to मति- + √धा This is a remarkable etymology, for, though only partly correct, Yāska brilliantly read a composite form in it, the structure and meaning of which

were considerably similar to those of its Indo-Eur prototype, *mn̥dh-tā*, *mn̥dh-* which meant 'to direct one's mind', cf Av *mazdā-* 'memory'

(xi) अद्य (अस्मिन् द्यवि, N I, 6), lit 'on this day' has been traced to इदम्- +द्यवि which is a happy finding, अ goes back to Indo-Eur pronominal stem *e-* 'this or that' and द्य to Indo-Eur *diū-*, *dei-*

(xii) प्रथम- (°म प्रतमः, N II,22) is derived from प्र+तम(प्) The reading of the superlative degree in this word was a remarkable indication of the fact that Yāska by himself was a brilliant etymologist It is confirmed by Indo Eur **pro-tam-* 'foremost', Av. *fratama-* 'foremost' (cf Ch III Type D, *s v*)

4 Here and there Yāska's etymologics indicate that he was not entirely lacking in interest in dialectology, for he renders अमूर- (N VI, 8) as अमूढ-, and शशमान- (l c) as शसमान- Possibly, he spotted in such examples dialectical variations of Vedic words (cf Ch III Type U, *s v*)

5 Yāska lived in an age in which there was no possibility of securing parallels in allied Indo-Eur languages Under those handicapping circumstances, he intensely struggled to find the nearest approaches to the origin of a word, for which no pattern was available in Old Indo-Aryan, e g he has traced अक्षि- (°क्षि अनक्तेरित्याग्रायण , N I, 9) to √अञ्ज् 'to show' In the absence of the correct Indo-Eur stem *oqᵘ-* 'to see', √अञ्ज्, being the nearest available root, suggested अक्त-, and this form facilitated the setting up of the etymological product This is a typical example of the limitations and struggles of a primitive science

6 That Yāska was not dogmatic as an etymologist is indicated by the wealth of all possible alternative etymologies, not only of his own but of other authorities as well, which he has recorded In this tendency one may read the spirit of a genuine scientist Especially, in a speculative science, as etymology of that age was bound to be, where doubtful cases were likely to be many, a wide presentation of the subject was, on the whole, a commendable step taken by Yāska

7 It seems that Yāska had unconsciously visualised or felt the need of setting up the phenomenon of what is now called linguistic contamination, because he generally gives a considerable number of allied forms which, as is well known in linguistics, might have combined to produce allied forms, e g

(i) कुब्ज- (°ब्जः कुजतेर्वा, उब्जतेर्वा, N VII, 12) 'a hunch-back' has been traced to √कुज् 'to be curved' or √उब्ज् 'to go down' When both of these verbs suggested themselves to Yāska, it seems as if he unconsciously caught a glimpse of the possible contamination

of both these verbs leading to कुब्ज- NS commenting on Yāska's derivation, says that two meanings of कुब्ज- are possible, as the hunch back is slightly curved These two meanings are 'to be crooked' and 'to descend' (कुजते कौटिल्यार्थस्य, उब्जतेर्वा न्यग्भावार्थस्य। ईषद्भुग्नभावाद् उभयार्थोपपत्ते)

(ii) लक्ष्मी– (°क्ष्मी लाञ्छनाद्वा, लषतेर्वा स्यात् प्रेप्साकर्मणः, लग्यतेर्वा स्याद् आश्लेषकर्मण, N IV, 10) has been traced to many verbs optionally The word seems to be the product of contamination of the following verbs among others √लाञ्छ् 'to mark' or √लष् 'to desire' and √लग् 'to cling'

8 As an etymologist, Yāska's resources were mainly the grammarian's roots Thus, his six derivations of जातवेदस्- (जातानि वेद, जातानि वैन विदु, जाते जाते विद्यत इति वा , N VII,19) are connected with three verbs, viz √विद् 'to exist', √विद् 'to know' and √विद् 'to obtain' It is clear that this equipment was too poor for an etymologist, however brilliant he personally might be

9 Yāska's narrowness of outlook, as noted in the above paragraph, is further connected with his want of scholarly synthesis He has not studied the Ṛgvedic passages connectedly among themselves He has relied almost entirely on the grammarian's roots, and this has led to primitive, erroneous and, sometimes, absurd etymologies Thus, दुरोण- (दुरवा भवन्ति, दुस्तर्पा N IV,5) 'house' has been derived from दुस् + √अव् 'difficult to satisfy' but he has failed to notice that in RV (I, 51, 3) another word शतदुर- 'a place with 100 doors' occurs, which clearly shows that दुरोण- literally means 'one fitted with doors' and is an equation of Indo-Eur *dhur-* +formative *au*+ suffix *na* Nay, Yāska's want of synthesis is so glaring that he has not studied his own passages connectedly Thus, पान्त- in आपान्तमन्यु- (N V,12) is rendered as आपातित- 'inflicted' but in N VII,25 the same word has been rendered as पानीय- 'drink' PW correctly renders आपान्तमन्यु- as 'he whose drink excites courage'

10 It may be said, however, that Yāska is a little more lifelike etymologist than his successors in India, who have made etymology much more depend upon roots which are only a fiction of the grammarian For instance, Yāska derives अणु- (अणु स्थवीयांसमनु। उपसर्गो लुप्तनामकरणो यथा सम्प्रति, N VI,22) from अनु, lit 'that which is after the thicker', with an elision of the *Taddhita* suffix, as in सम्प्रति, where we had expected to have सांप्रतम् only The much later etymologist S'ākaṭāyana in his *Uṇādisūtras* derives अणु- from √अण् 'to sound' a verb which is found only in the *Dhātupātha*, and has never occurred in Sanskrit literature It seems as if this tendency was sown in the country by Yāska and was multiplied as time went on

11 As an etymologist, Yāska sometimes strikes the modern critic as a mechanical juggler, just as in classical Sanskrit a good many later poets indulged in literary juggling This mechanical tendency consisted in offering different etymologies of a single word when its meaning became different Perhaps, this is the germ of the double meanings (श्लेष-) of later classical Sanskrit literature The following examples will illustrate this tendency —

(i) अकूपार- (°रस्य अकुपरणस्य दानस्य, कच्छपोऽप्यकूपार उच्यते न कूपमृच्छतीति, N IV 18) When referring to gift, it is derived as अ+कु+परण, lit 'not that which is of mean filling, i e. is abundant' but when meaning a tortoise, it is derived as न+कूप-+√ऋच्छ्, lit 'not that who goes to a well'

(ii) वृक- (°कश्चन्द्रमा भवति, विवृतज्योतिष्को वा, विकृतज्योतिष्को वा, विक्रान्तज्योतिष्को वा, N V, 20, आदित्योऽपि वृक उच्यते, यदावृङ्क्ते, श्वाऽपि वृक उच्यते, विकर्त्तनात्, N V,21)— (i) as 'the moon' it is derived from वि + √वृ, lit. 'that which has open or expanded light' वि+√कृ, lit 'that which has transformed light' and वि+√क्रम्, lit 'that which has surpassing light', (ii) as 'the sun' it is derived from √वृज्, lit 'that which removes darkness', (iii) as 'a dog' it is derived from वि + √कृन्त्, lit 'that which bites' This mechanical tendency does not seem to have appreciated the fact that the literal meaning of a word could be changed or extended according to various contexts

12 Yāska was so much of an etymologist that his craze for etymology overpowered, enslaved and crushed his imagination, for the poverty of his imagination is remarkable Owing to this serious defect, he is driven, not only to offer superfluous and unnecessary, but also loose, unsound, and even wild etymologies It does not seem to have occurred to him that the meaning of a word could be metaphorically extended Even with a metaphorical meaning he felt the need of a separate etymology The following illustrate Yāska's lack of imagination -

(i) केशिन्- (°शी, N XII, 25), which really means 'hairy' and is an epithet of आदित्य-, is rendered केशा रश्मय तैस्तद्वान् भवति 'full of rays' And केश- (°शा काशनाद्वा प्रकाशनाद्वा, N XII, 25) here in the sense of a 'ray' is derived from √काश् or प्र+√काश् It did not occur to Yāska that rays could be metaphorically spoken of as 'hair' So, this hyper-etymological but unimaginative disposition drove Yāska to set up an entirely wrong etymology, for केश- is neither phonologically (for, cf the vowels of केश- and √काश्) nor semantically related to √काश् It is derived from Indo-Eur *qaik̂-* 'to comb', Lith *kaišti* 'to shave'

(ii) उक्षन्- (°क्ष(?क्षा)णः उक्षतेर्वृद्धिकर्मण । उक्षन्त्युदकेनेति वा, N XII, 9) 'a dew drop' is traced to √उक्ष् 'to increase' or 'to wet' Both meanings

of the verb were separately thought of, the former, because dewdrops were believed to increase the growth of a plant He could not imagine that wetness was enough to suggest the meaning of growth as well

(iii) अवनि– (°नयोऽङ्गुलयो भवन्ति, अवन्ति कर्माणि, N III, 9) 'a finger' has been traced to √अव् 'to love', lit 'that which loves acting' But as RN (p 453) has ably shown, the literal meaning of the word is 'a river', which has been extended to 'a finger' In the sense of 'a river', अवनि- has an Indo-Eur prototype *aue-* 'to wet', Lett *avuõts* 'source'

(iv) अक्ष– (°क्षा अश्नुवत एतानिति वा । अभ्यश्नुवत एभिरिति वा, N IX, 7) 'a die' is traced to √अश् 'to reach', lit 'that which the players reach with their hands' or 'that by which the players reach the money in their rival's pockets' Actually, the word literally means 'possessing eyes', referring to the eyelike signs on the dice

13 As an etymologist, Yāska betrays here and there some faint indications of Prākritism, e g °बार- in नीचीनबार- (N X,4) has been derived by him from द्वार-, and अणु has been derived from अनु (N VI,22) From such meagre indications, SN (p 132) goes so far as to say that 'Yāska spoke Middle Indian' He cites Yāska's derivation of श्वघ्निन्- (°घ्नी स्व हन्ति, N V,22) in which OIA स् has become श् From a superficial view of this, one may be led to think that Yāska spoke a Prakrit like Māgadhī, but the reverse phenomenon, in which, according to Yāska, OIA श् has become स् also occurs in his etymologies, e g स्व- < √श्रि Thus, according to Yāska, while स् of स्व- has become श् in श्वघ्निन्, the स् of स्व- itself < √श्रि (स्वम् आश्रितं भवति, N VI 22 cf. Ch III, Type T, *s v*) Phenomena like these are indications, not of his familiarity with Prākritism, but of his loose etymologies, as amply illustrated in Ch III, cf मङ्गल- < अङ्गल, ओषधय < दोष + √धे, कूल < √रुज् etc

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CHAPTER II

The Characteristics of Yāska's Etymologies

Before we take up a systematic study of Yāska's etymologies, we have to face a fundamental question viz 'Can Yāska's so-called etymologies be called *etymologies* at all ?' For etymology is fundamentally based on phonetic laws, and if, as RN (p XLII) maintains, 'the derivations given by Yāska have nothing to do with sound laws', then even the question of an 'etymology' of Yāska is nonsense Now the following reasons will show that Yāska's etymologies are based, on the whole, on sound phonetic laws, and that in spite of their primitive crudities they fully deserve the name of etymologies

(*a*) The phonetic principles of Yāska's etymologies

Yāska has not formally formulated the phonetic principles on which his etymologies are based, but by a careful study of his etymologies we can ascertain and deduce the phonetic laws on the basis of which he constructed his etymologies. It will be clear from the material given below that he was aware of the following phonetic phenomena, although he never expressly stated so —

1 *Yāska was aware of the phenomenon of vowel-gradation* 'Ablaut' *in various forms, which is indicated by the following particulars* —

(i) *Guna* (though he never mentioned this phonetic term or the phenomenon) —

ए : इ, e g एव- (°वैरयनै N XII,21) 'usually', lit 'as it goes', is traced to √इ

ए · ई, e g वया- (°या शाखा वेते , N I,4) 'a branch', is traced to √वी

ओ · उ, e g घोष- (°षो घुष्यते , N IX, 9) 'a sound', is derived from √घुष्

अर् : ऋ, e g कर्मन्- (कर्म कस्मात्, क्रियत इति सत , N III,1) 'function', is derived from √कृ , अनर्वन्- (°र्वा अप्रत्यृतोऽन्यस्मिन् , N VI, 23) 'independent', is traced to अन् + √ऋ, lit 'not going towards another'

(ii) *Vrddhi* (though he never mentioned this phonetic term or the phenomenon) —

आ · अ, e g आदितेय- (°यम् अदिते पुत्रम्, N II, 13, VII, 29) 'son of Aditi', and an epithet of सूर्य-, is derived from अदिति-

ऐ · इ e g अनवाय- (°यम् अन्-अवयवम् । यदन्ये न व्यवेयु , N. VI, 11)

'irreconcilable', is traced to अनवाय- (अन् – अव + √इ + अ) lit 'one which others cannot separate'

औ : उ, e g औशिज- (°शिज , उशिज पुत्र , N VI,10), a proper name, 'son of उशिज्-'

(iii) *The vocalic correspondence* --

ओ : अव्, e g ओमन्- (°मन्ना, अवनाय, N VI, 4) 'favour, kindness', which has been traced to √अव् 'to favour' This was a notable finding, for ओ having become a monophthong in Sanskrit could hardly be connected with √अव् according to the known phonetic laws of the time Philology has now established the fact that Sanskrit ओ was originally a diphthong, and so its relationship with √अव् becomes quite clear

अय् या, e g पयस्- (°य प्यायते , N II, 5) 'milk', is traced to √प्यै (>√प्या) This correspondence is now explained in linguistics as Indo-Eur *oi* (=अय्) *oiā*, so that the Indo-Eur. prototype was *poi-*, *poiā* 'fat' Such a correspondence was quite normal in Skt and Indo-Eur (cf Ch III, Type F, *s v*)

इ आ, e g आ-शिस् (°शीराशास्ते , N VI,8) 'wish', is traced to आ + √शास् The Old Indo-Aryan इ here was originally the Indo-Eur neutral vowel *ə*, which was a weakend form of आ, Indo-Eur *k̂əs-* 'to instruct, to hint'

(iv) *A weakened form of* —

इर् ' अर् , e g तिरस्- (°रस्तीर्णं भवति, N III, 20) 'through', is traced to √तर् i e √तृ 'to cross', Indo-Eur *teres*, just as पुरस्- to परस्-

(v) ऊ ' अव्, e g ऊति- (°तिरवनात्, N V,3) 'protection', has been derived from √अव This relationship of ऊ with √अव्, however, was only indirect, for, according to comparative philology, the direct actual relationship of ऊ was with a dissyllabic root (*set*), as in अविता, अविष्यति Nevertheless, the discernment of even this indirect relationship was remarkable for that period

(vi) व्र : वृ, e g वव्रि- (°व्रीति रूपनाम, वृणोतेरिति सत , N II, 9) 'form' is traced to √वृ 'to cover', i e *v*+*r* represented that stage of the vowel gradation in which the original vowel was entirely dropped In linguistics it is called the zero grade of vowel gradation Yāska noticed that in a form like वव्रि-, the ऋ of the original root could be entirely dropped (cf Ch III, Type D, *s v*)

(vii) *Elision of* न् *before a consonant*, e g हृथ- [(°थात्) हननात्, N VI, 27] 'a stroke', is traced to √हन् That is, Yāska knew that the final न् of certain verbs could be dropped in the interior of a word before certain consonants In philological phraseology this correspondence is called zero *n* (cf Ch III, Type D, *s v*)

(viii) आ : न्, e g in √सन्, thus in सातये (cf °सातये °ससननाय, N XII, 45), the आ corresponds to न्. In comparative philology this is the 'schwundstufe' i e 'elision grade' through *əna*, originally, called the long sonant nasal $\bar{\mathring{n}}$ In whatever way the phenomenon may be technically expressed, Yāska had discovered the fact that आ sometimes corresponded to the न् of a verb, which is an acknowledged philological fact

(ix) ऊ इव्, e g सूची- (°ची सीव्यते, N XI,31) 'needle', is traced to √सिव् 'to sew' As regards Yāska's connecting ऊ with इव्, Kretchmer in KZ XXXI, 386 says that there was in Indo-Eur a stem *siəu-* 'to sew', which became *siəv->sīv-* before vowels as in सीव्यति, and *syeu->syū-* before consonants as in स्यूत-, but this was a phenomenon in proto-Indo-Eur., otherwise, as WW has pointed out, there were in Indo-Eur *sū-*, *sū̑-*, and *sīu̯-* 'to sew'

(x) ई · आ, e g शिशीते (°ते, निश्यति N. IV,18) 'sharpens', is derived from √शा (< √शो cf. Ch III, Type D, *s v*) This correspondence was rightly noticed and goes back to Indo-Eur *k̂oi-* 'to sharpen', Av *saēiš* 'point'

(xi) उर् : √वृ, e g उर्वी- (°र्व्यं वृणोतेरित्यौर्णवाभ, N II,26) 'broad', is traced to √वृ The Indo-Eur prototype of this correspondence is *ur-*, *uru-*, *u̯er-* 'broad' For the Indo-Eur vocalic gradation 'ablaut' *ur-*, *u̯er-*, cf उर्व्यं The correspondence उर् वृ spotted by Yāska had a parallel in Indo-Eur *ur-*, *u̯er-*, Av *uru-*, cf उरव 'the broad ones', but वरीयस्- Hirt (160) traces this parallel to Indo-Eur *uk-*, *wek-*

(xi) इया : या, e g स्तिया- (°या आपो भवन्ति, स्त्यायनात्, N VI, 17) 'stagnant waters', is traced to √स्त्या (< √स्त्यै) This correspondence is very frequent in RV and has often been exhaustively dealt with Thus, WAG (I, pp 200,204) has pointed out the well-known phenomenon that in the older texts of RV *iy-* and *uv-* for *y* and *v* nearly always appear after a consonant-group, cf *agriya-*, but classical *agrya-* Yāska had evidently noticed it in words like स्तिया-

(xii) *Samprasāraṇa* —

Yāska (II,2) has clearly discerned the phenomenon of *Samprasāraṇa* though he does not use any term for it Thus उशिज्- (°शिग् वष्टे,

कान्तिकर्मण, N VI, 10), a proper name, has been derived from √वश् 'to love' Similarly पृथक् (°थक् प्रथते, N V,25) 'separate', is derived from √प्रथ् He had also noticed the compensatory lengthening of the *Samprasārana* vowel when a succeeding vowel had been dropped, e g in अतूर्त- (°र्ते, अत्वरमाणे, N IX,10) 'not crossed over, not passed over', is derived from √त्वर्

2 *Affinity between gutturals and palatals*, e g अङ्कस्- (°ङ्कोऽञ्चते, N II, 28) 'a bend in a road', and अङ्कुश (°शोऽञ्चते, N V,28) 'a hook', have been derived from √अञ्च् 'to bend' Though, philologically, the reverse has happened, yet the affinity between gutturals and palatals was rightly noticed by Yāska Similarly, मृग- (°गो मार्ष्टेर्गतिकर्मण, N I,20) is connected with √मृज् 'to go about'

3 *Consonantal doublets* —

(i) द् and ध्, e g स्कन्ध- (°न्ध समास्कन्नो भवति, इतर स्कन्ध आस्कन्न काये, N VI,17) 'a stem, and a shoulder' has been derived from √स्कन्द् 'to go up' The form in which the correspondence has been put is philologically wrong, but considering the well-known fact that in Indo-Eur there were several aspirated and unaspirated doublets, स्कन्ध-, स्कन्द- may possibly be a relic of such doublets noticed by Yāska As regards his derivation of स्कन्ध-<√स्कन्द्, it is possible that √स्कन्ध् and √स्कन्द् were alternative pronunciations of the same root For, BGG (1², p 633) has pointed out that in Indo Eur aspirated and unaspirated doublets occasionally occurred side by side, cf वधू- Av *vaeδū*, Gr *hédnon* 'dowry', (Gr *d* instead of the expected *th*), बुध्न- 'floor, Gr *púndaks* 'floor', (Gr *d* instead of the expected *th*, which does occur in an alternative parallel Gr word, viz *puthmén* 'floor')

(ii) *Nasals and non-nasals*, e g उत्स- (°त्स उनत्ते, N X,9) 'a fountain', is traced to √उन्द् 'to wet' (cf Ch. III, D,O, *s v*), and इध्म- (°ध्म समिन्धनात् N VIII, 4) 'fuel' to √इन्ध्

(iii) *An initial simple consonant and initial fricative plus simple consonant*, e g खल- (°ल इति सग्रामनाम, खलतेर्वा, स्खलतेर्वा, N III,10) 'a battle', is traced to √खल् 'to collect' or √स्खल् 'to stumble' This phenomenon has been occasionally met with in Old Indo-Aryan

4 ल् was noticed as being an occasional variant of र् पुलुकाम- (N VI,4) 'having many desires', is rendered as पुरुकाम-, and मलल्रूक- (°कं सररूकं सर्त्तेरभ्यासात्, N VI, 3) 'evil' or 'vagrancy' is traced to √सृ, being equivalent to सररूक-

5 *Relationships* —

(*a*) *Vocalic* —

(i) इ+अ=ई, This phenomenon was a contraction by elision of pre-Indo-Aryan अ (neutral ə) and compensatory lengthening of the preceding इ (cf Ch III, Type D, *s v*) The original ground for this phenomenon, as in the derivation of अभीके (°के, अभ्यक्ते, N III, 20) from अभि +√अञ्च्, was the presence of a neutral vowel ə in √अञ्च् (cf Ch III, Type F, *s v*)— a phenomenon which was not Indo Aryan but pre-Indo Aryan But Yāska seems to have got a glimpse of some relationship between these sounds, though of course he did not know it in the form presented above

(ii) इ या, e g पितु- (°तुरित्यन्ननाम प्यायतेर्वा, N X, 24) 'food', has been traced to √प्याय्, going back to Indo-Eur *poiā* 'fat' This relationship was rather complicated, but the mere discernment of some relationship, as Yāska's evidently was, was quite remarkable for the age

(iii) इ या (another variety), e g दीधिम (°म अनुध्यायाम, N VI, 8) has been traced to √ध्या (<√ध्यै), Indo-Eur *dheiā* 'to see', of which *dhī*- and a further reduced form *dhi*- are the weakened forms It is only in modern philology that this relationship has been clearly explained, but that Yaska noticed some relationship is very remarkable, indeed, for that period

(iv) ऊ : या, e g स्तूप- (°प स्त्यायते सघात, N X,33) 'a mass', has been derived from √स्त्याय् (<√स्त्यै) स्तूप- is certainly connected with √स्त्याय्, but it is not derived from it The actual origin is Indo-Eur *stū*- 'to be thickened' with which √स्त्याय् (स्त्यै) is connected In Indo-Eur there were two roots *stū*- and *stī*-, both meant 'to be thick', cf Gr *stuphō* 'I make thick', Lat *stīria* 'frozen drop' स्त्यायति, from which Yaska has derived स्तूप-, goes back to Indo Eur *stiā*, स्तूप- to Indo-Eur *stū*- So these words are semantically and to some extent phonologically related

(v) अ : गॄ e g ग्रीवा- (°वा गिरतेर्वा, N II, 28) 'neck', has been traced to √गॄ 'to swallow' This relationship was not direct, actually, an Indo Eur feminine form $g^{u}erī$ from *guer* 'to swallow' was the basis of this form (cf Ch III, Type D, *s v*)

(*b*) *Consonantal relationships* —

(i) ष : च्छ् e g उषस्- (°षा कस्माद् उच्छतीति सत्या, N II,18) 'dawn', has been traced to √उच्छ् Yāska had rightly discerned some affinity between ष् and च्छ्,

though philologically ष् is not derived from च्छ् but on the contrary च्छ् is a mixed sound being the product of a further extension of स्+the determinative *k* *Us- in √उच्छ् goes back to Indo-Eur *us-* 'to brighten', cf Av *usaiti* 'he brightens up', for च्छ् < Indo-Eur *sk̂-*, cf गच्छति, Gr *básko* 'I go', (WAG I, 125)

(ii) Relationship in pre-Indo-Aryan consonantal *Sandhi*, e g. दूढी=दुस्+धी· This remarkable discernment has been noticed on p 5, and in Ch III, Type D, *s v*

7 The laws of sound reduplication were known in some form to Yāska, as may be inferred from his derivation of अजीग (°ग अगारी । जिगर्ति गिरतिकर्मा वा, गृणातिकर्मा वा, गृह्णातिकर्मा वा, N VI, 8) from √गृ

8 The following laws of *Sandhi* were evidently known to Yāska —

(i) उ+अ=व, e g स्वञ्चस्-(°ञ्चा सु अञ्चन, N V,7) 'flexible', has been derived as सु+√अञ्च् and स्वस्ति- (°स्ति स्वस्तीति, N III,21) 'welfare' as सु+अस्ति-

(ii) ए+अ=अय, e g वया- (cf p 10), evidently through वे+अ

(iii) म् to *Anusvāra* before a sibilant, e g in नसन्ते, which is rendered as नमन्ते, being evidently aorist present of √नम्

(iv) A palatal changed into a guttural before a voiceless dental e g पङ्क्ति- (°क्ति पञ्चपदा, N VII, 12) 'name of a metre', has been traced to पञ्चन्- + ति, lit 'a collection of five (pādas)'

(v) श्+स्=क्ष्, e g अक्षा (अश्नोतरित्येवमेके, N V,3) 'reaches', is derived from √अश् as aorist present with the suffix स्

(vi) The change of स् into ष् after उ, and of a dental plosive into a cerebral plosive after ष्, e g पृथुष्टुक- (°के स्तुक स्त्यायेत, सघात, N XI,32) 'whose locks are large', has been traced to पृथु- +स्तुक-, and अनुष्टुभ्- (°ष्टुबनुष्टोभनात् *l c*), name of a metre, to अनु+√स्तुभ्

(vii) The change of क्ष् into ष् before a consonant, e g त्वष्टृ- (°ष्टा त्वक्षेत करोतिकर्मण, N VIII,13) has been derived from √त्वक्ष् 'to make'

(viii) Final श् changed to ड्, before a voiced plosive, e g पश्- (पड्भि स्पाशनैरिति वा, N V, 3) 'a glance', has been derived from √स्पश्

(*b*) Yāska's etymologies had a sound phonetic basis

From the above data one could be in a position to judge how far 'the derivations given by Yāska have nothing to do with sound laws' On the other hand, it will now be sufficiently evident that the phonetic

basis of Yāska's etymologies was sufficiently sound and that we, consequently, can speak of the *etymologies* (or *etymology*) of Yāska

It must be admitted that a considerable portion of crudities in Yāska's etymologies is due to absolute ignorance of parallel phenomena in other allied languages and, of course, of the principles of modern linguistics But in spite of an enormous number of crudities in Yāska's etymologies, the epithet of a 'primitive etymological science' cannot be denied to his system For, as it has been shown above, many of his etymologies were partly or wholly based on sound phonetic laws What led to the frequent degeneration of Yāska's etymologies was, to a considerable extent, the theory of the verbal origin of nouns, which led Yāska and his fellow-thinkers to suppose that while deriving a word it was necessary only to keep the initial consonant of a verb in the derivation, otherwise one could take any liberties with the word to be derived

(c) Characteristic features of Yāska's Etymologies

The Characteristic features of Yāska's etymologies may first be briefly stated and classified as follows[1] —

According to my calculations, Yāska has given 1158 derivations, out of which 762 are more or less primitive, 199 would be entirely acceptable to comparative philology, and 199 are obscure Of the 762 more or less primitive etymologies, 14 are possibly based on what is now called 'contamination' (cf Ch I, 7, 1), 11 indicate a mechanical nature, 17 indicate Yāska's poverty of imagination, 33 are phonologically sound, but semantically unacceptable, 26 would be only partly, 75 probably, and 52 possibly acceptable to comparative philology, 134 are positively primitive owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts ; 105 are particularly dominated by the theory of the verbal origin of nouns , 7 read verbs even in suffixes , 51 read even single letters as 'condensed words', 38 indicate popular etymologies , 47 are loose with disregard of vowels ; 46 are loose with disregard of consonants, 2 are loose with an unexpected prothetic initial consonant , 13 are loose with disregard of both vowels and consonants , 32 are primitive and erroneous, and 55 are absurd

1 Refer for full details to Ch III

(d) A brief discussion of the types of these etymologies

1 The following examples illustrate those etymologies of Yāska which would be *entirely acceptable* to comparative philology[1] —

(i) अङ्कस्- (°ङ्कोऽञ्चते, N II,28) 'a bend in a road', has been traced to √अञ्च् 'to bend', Indo-Eur *ank-* 'to bend', Gr *ankṓn* 'elbow' Philologically, the reverse process referred to is the fact that the Indo-Eur velar *k* has become the palatal *c* in Indo-Aryan before Indo-Eur palatal vowels, i e √*aṅk* has become √*añc*, so it was Indo-Eur *ank-* which meant 'to bend', cf Gr *ánkoina* 'everything crooked'

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(C) Characteristic features of Yāska's Etymologies

see the revised statement of figures in 'Preface' p XII

(ii) राजन्- (°जा राजते, N II,3) 'a king', has been traced to √राज् 'to shine' The Indo-Eur prototype *rēĝ*, however, means 'to direct', Lat *rēx* 'a king' (cf Ch III, Type E, *s v*)

3 Some of the etymologies would be only *partly acceptable* to modern linguistics, for, though in certain respects they are correct and are of considerable interest to comparative philology, in others they are too primitive for the modern critic The following examples illustrate the etymologies of this type —

(i) उत्तर- (°र उद्धततरो भवति, N II, 11) 'higher', has been traced to उद्धततर- 'raised more' Yāska correctly noticed here the comparative significance of तर- in this word But his conception of उत्तर- as being due to haplology from उद्धततर- is not confirmed by linguistics, according to which उत्तर- is

1 Particularly cf the examples in Ch I, 3, i-xii

directly the comparative degree of the preposition उद्, which goes back to Indo-Eur *ŭd* 'up', Gr *hústeros* 'later' It is possible, however, that in उद्धततर- Yāska used the illustrative method of explaining what really appeared to him as a formation from the preposition उद् direct

(ii) द्यु- (द्युरित्यह्नो नामधेयम्, द्योतत इति सत N I,6) 'the day', has been traced to √द्युत्, so-called because 'it shines' Actually, however, the verb is not √द्युत् but √*द्यु (cf दिद्युद् द्युतेर्वा, N X,8), Indo-Eur *dīū-*, *dei-*, 'to shine', Gr *déelos* 'visible'

(iii) पयस्- (°य पिबतेर्वा प्यायतेर्वा, N II, 5) 'milk', has been traced to √पा 'to drink' or √प्याय् 'to be fat' In the light of linguistics, however, only the latter derivation is acceptable, as it is indicated by Indo-Eur *poi-* 'to swell with fat', Av *paēman-* 'mother's milk'.

(iv) नक्षद्दाभ- (°भम् अश्नुवानदाभम्, अभ्यशनेन दभ्नोति, N VI,3) 'injuring by reaching', an epithet of Indra, has been traced to √अश्+√दभ् The tracing of the first part to √अश् is remarkable, for √नक्ष्, while it goes back to Indo-Eur *nek̂+sa-*, is also related to a reduced form *n̥k-* 'to reach', Av *asa-* 'party', from which √अश् has originated But it is doutful whether Yāska had any idea of the philological connection between √नक्ष् and √अश् This is only a coincidence, though a curious and happy coincidence[1]

4 There are some etymologies of Yāska which would be *probably acceptable* to comparative philology, e g —

(i) उद्-रिन्- (°द्रिणम् उदकवन्तम्, N X,13) 'watery', has been traced to उदक-, Indo-Eur *ud-* 'to wet', Gr *húdōr* 'water'

(ii) क्षेत्र- (°त्रम् क्षियतेर्निवासकर्मण, N X,14) 'an abode', has been traced to √क्षि 'to dwell', Indo-Eur *kthei-* 'to settle', Arm. *sen* 'village'.

(iii) भर- (°र इति संग्रामनाम, भरते, N IV,24) 'battle', has been traced to √भृ 'to bear', Indo-Eur *bher-* 'to bear', Gr *phérō* 'I bear'

5 Some etymologies may *possibly be acceptable* to comparative philology They await further investigation for full acceptance, e g —

(i) अप्नस्- (°प्न इति रूपनाम, आप्नोतीति सत, N III,11) 'a form', has been traced to √आप्, Indo-Eur *ap-* 'to reach', Lat *apiscor* 'I reach' But it

[1] √अश् is connected with Indo-Eur *nek̂-*, *enk̂-* 'to reach', and being the direct descendant of the last mentioned form, viz *n̥k̂-*, cf Av *asa-* <*n̥k̂-*, 'party', Gr *en-enk̂-ein-* 'to carry' <*enk̂-*, Old Bulg *nesti-* 'to carry' <*nek-*

remains to be seen whether this word has necessarily any connection with √आप्

(ii) काशि- (°शिर्मुष्टि, काशनात्, N VI,1) 'a fist', has been traced to √काश् lit 'that which appears', Indo Eur *q^{u}ō-k-* 'to see', Modern Persian *nigāh* 'a glance'

(iii) धन्वन्- (°न्वाऽन्तरिक्ष धन्वन्त्यस्माद् आप, N V,5) 'atmosphere', has been traced to √धन् 'to run', lit 'that from which waters run', Indo-Eur *dhen-* 'to run', Lat *fons* 'a spring', Eng *fountain*

6 By far the most remarkable characteristic of the etymologies of Yāska was their *primitive* nature and his *Nirukta* may be called a treatise 'on primitive Vedic etymology' The characteristics of these primitive features are threefold (A) *General*, (B) *Phonological*, (C) *Morphological*

(A) *General characteristics* —

(i) Many etymologies of Yāska would be quite *consistent* with the laws of phonetics known and with the material available during Yāska's age, e g सुरुच्- (°रुच, आदित्यरश्मय सुरोचनात्, N I, 7) 'the sun's rays', has been derived from सु+√रुच् He naturally could go only so far, while comparative philology now further derives the verb from Indo-Eur *leuq-* 'to shine', Gr *leukos* 'light'. Such etymologies of Yāska cannot be called 'unscientific' for that age, but only primitive

(ii) Many of his etymologies would sound *plausible* and there will not be much therein which may be called 'phonologically unsound', but as phonology is not the whole of etymology, such etymologies are, at the best, only ingenious phonological devices and await further mythological or historical material for fuller acceptance, e g पर्जन्य- (°न्यस्तृपेराद्यन्तविपरीतस्य, तर्पयिता जन्य, परो जनयिता वा N X,10) 'a cloud', has been derived from √तृप्+जन्य-, with metathesis of the former =√पर्त्+जन्य-, lit 'a pleasing creation' or from पर-जन्य-, lit 'a supreme creation' The Indo-Eur prototype, however, is most probably *perg-*, *perq-* 'to strike', Lith *percúnas* 'the God of thunder'

(iii) These etymologies depend too much on grammatical categories and *do not indicate a careful study of vocabulary* Thus, उस्रा, उस्रिया- (°येति गोनाम, उत्स्राविणोऽस्या भोगा, उस्रेति च, N IV, 19) 'a cow', has been derived from उद्+√स्रु The word is, however, as PW has pointed out, feminine to उस्र- 'a bull', which goes back to Indo Eur *us-* 'to make wet', referring to his semen, cf उष्ट्र-, Av *uštra-* 'camel'

(iv) *Unavailability of parallel prototype* in Old Indo-Aryan itself led to curious devices for etymology, e g for अहति-, अहस्- and अहु- (हन्तेर्निरूढोपधात्, विपरीतात्, N. IV, 25) 'anxiety', 'pressure', 'narrow', respectively. The Indo-Eur prototype *anĝh* 'to tighten' was unknown in Yāska's time, so a metathesis of the vowel अ of √हन् and of the nasal consonant was supposed to have occurred √हन् became अ+न्+ह Such a violent metathesis made the etymology very unnatural But, generally, such devices were only then resorted to when a parallel form in the language was unavailable

(v) These etymologies are generally *very loose*, e g अङ्गुलि- (°लय, N III, 8) 'a finger', has been derived as अग्रगालिन्य, अग्रगामिन्य, अग्रकारिण्य, अग्रसारिण्य, the looseness of which is glaring

(vi) Sometimes ignorance of parallel forms led to *a wrong separation* of the word to be derived, leading to the reading of a prefix in the portion of a verb, e g आविस्- (°विर् आवेदनात्, N VIII, 15) 'manifestly', was derived as आ+√विद्, while the actual Indo-Eur prototype is *au̯-* 'to hear', Lat *audio* 'I hear'

(B) *Phonological characteristics* —

(i) Ignorance of the philology of ह, which is one of the most complicated sounds in Old Indo-Aayan, has led to many *unsound* etymologies Thus, while on the one hand, गध्य- (°ध्य गृह्णाते, N V,15) 'to be received', is derived from √ग्रह् 'to receive', an origin which is impossible, because ह् can never be the origin of a plosive like ध्, on the other hand, गृह- 'house' has also been derived from √ग्रह् This word, however, goes back to Indo-Eur *ghr̥dh-* 'to plait'

(ii) Ignorance of the origin of cerebrals has led to *crude* etymologies Thus, दण्ड- (°ण्डो ददतेर्धारयतिकर्मण । दमनादित्यौपमन्यव, N II, 2) 'punishment', has been derived from √दद् or √दम्, while, actually, the Indo-Eur prototype is *del-* + *-ndo-* 'to split', Lat *dolo* 'I cut', referring to the preparation of a stick by cutting wood.

(iii) Ignorance of the origin of ण् led to the formation of many *crude* etymologies Thus अणु- has been derived from अनु 'after' (cf Ch I,10) It was not then known that ण् is a mixed product of $l+n$, and that the word goes back to Indo-Eur *al-* + *-nu-* 'to crush', Gr *aleo* 'I grind'

(iv) Ignorance of the fact that Old Indo-Aryan र् often went back to an original Indo-Eur *l*, many misleading etymologies were offered, e g. अरुण- (°ण आरोचन, N V,21) 'red', has been traced to आ+√रुच्, lit 'that which shines' The actual Indo-Eur prototype was *elu-* 'yellow',

Old High Germ *elu* 'yellow'

(C) *Morphological characteristics* —

The theory that all nouns were derived from verbs dominated the etymologies of Yāska This theory was logically correct, for, when we name a thing, we, logically speaking, *predicate* something about it, and that predicate is often expected to be some form of a verb But this theory was psychologically wrong, for it ignored that imaginative element in the formation of language which attributes names to things by mere resemblance or extension of sound or sense It must be admitted that the great blunder committed by Yāska and other etymologists of his school was the adherence to this theory, which has dominated not only the later post-Yāska Indian etymologists but to some extent has also influenced the European philologists of the 19th century It seems that the ancient Indian advocates of this theory were, in a way, too ambitious intellectually They wanted to know the *how* and *why* of words, and they expected that this how and why lay in verbs which were supposed to be at the bottom of these words Modern linguistics would have disillusioned these advocates, for it has now established the fact that words are phonetic structures, the relation of which with the thing signified is generally arbitrary, and to find out a reason for the sense in most of these cases is a mirage In Indian etymology it has been a hotbed of unsound and often absurd derivations But in spite of its crudities it cannot be called 'unscientific', it was rather a 'primitive science'

So inordinate became the craze for verbal origins in the Yāskean school of etymology, that even those words which are now admittedly denominatives were set up as origins of nouns and adjectives, e g the origin of दीर्घ- (°र्घं द्राघते, N II, 16) was said to be √द्राघ् and that verbs were sometimes read even in suffixes, e g नृम्ण- (°म्ण बल नॄन्नतम्, N XI, 9) 'power', is traced to नृ-+√नम्, lit. 'that which goes (bends) to men' This word is actually formed by the suffix म्न as in द्युम्न-, निम्न-, सुम्न-, (cf WG ϕ1224)

Again, compare कलश- (°श कस्मात्, कला अस्मिञ्छेरते मात्रा, N XI, 12) 'a jar', is traced to कला- + √शी, lit 'that in which measured elements lie' Here the suffix -श corresponding to the Lat suffix *ks* in the parallel word *calix* 'cup', Indo-Eur. *qel-* 'cup', has been represented as a form of √शी

If a suitable verb for the origin of a noun was not available, the nearest verb just formally resembling the noun only partly was set up as being the origin, thus leading to many phonological inaccuracies and

laxities, e g क्षीर- (°र क्षरते , N II, 5) 'milk', is traced to √क्षर् 'to flow' Yāska did not mind if the vowels of these words did not agree

Ignorance of parallel phenomena in other languages led to the manufacture of many *fictitious verbs*, which have absolutely no existence in Vedic literature, e g —

अथर्वन्- (°र्वाणोऽथनवन्त , थर्वतिश्चरतिकर्मा, तत्प्रतिषेध , N XI, 18) 'a fire priest', was traced to √थर्व् 'to move', lit 'those who are immovably firm' This verb, however, has not been noticed anywhere in Vedic literature The actual Indo-Eur prototype was *at-* 'fire', Lat *āter* 'black Again, पुम्- (°मान् पुंसते, N IX, 15) 'a man', was derived from a fictitious verb √पुंस् 'to be a man', while the Indo-Eur prototype is the noun *pum* 'man', Lat *pūbes*<*pumsfē-s* 'adult

This theory has made Yaska's derivations very *hazy, lifeless* and *indefinite*, e g आगस्- (°ग आङ्पूर्वाद् गमे, N XI, 24) 'sin', has been traced to आ+√गम्, lit 'that which comes', अप्- (आप आप्नोते, N IX, 26) 'water', to √आप्, lit 'that which is obtained, and बभ्रु- (°भ्रुणा भरणानाम्, N IX, 28) 'brown', to √भृ, the meaning being very indefinite, Indo-Eur *bhru-* 'bright, brown' cf Lith *bebrùs* beaver', being the real origin

It will be noticed that many of these etymologies are *cheapish* and *meaningless*, e g. सरमा- (°मा सरणात्, N XI,24) a proper name, is traced to √सृ, of course the mere form of a word like सरमा- suggests √सृ, but no positive reasons have been given to confirm the validity of this etymology

The derivations by this theory became particularly lifeless when a complicated sound like हृ, which represents many Indo Eur sounds, appeared in a word, for, in that case, the number of verbs available was very small, and the meaning indicated could hardly be significant Thus, हिरण्य- (°ण्य कस्माद् ध्रियत आयम्यमानमिति वा, ह्रियते जनाज्जनमिति वा, N II, 10), was derived from √हृ, so called because 'it is carried home by people after it has been fashioned into ornaments' or because 'it is carried from person to person' This hardly represents the real meaning of 'gold' The actual Indo-Eur prototype is *ĝhel-*, *ghel-*, 'yellow', Lat *helvus* 'yellow' (cf Ch III, Type J, L, s v)

The evil consequences of the theory of the verbal origin of nouns have been many It has particularly led to many phonological mutilations —

(1) *A disregard of vocalic quantity* —

When it was believed that the basis of a noun must be a verb, it was considered immaterial whether a vowel in the word to be derived maintained its normal length Thus, अघ- (°घ

हन्तेर्निर्ह्सितोपसर्ग आहन्तीति, N VI,11) 'evil', was derived from आ+√हन्, lit 'that which destroys', the vowel of the prefix आ is said to have been shortened in this word But the Indo-Eur. prototype does not show any verb, it is rather an adjective with a short vowel, viz Indo-Eur *agh-* 'perverse', Av *aga-* 'bad'

(ii) *A violent disregard of vocalic quality* —

(a) मुद्गल- (°लो मुद्गगिलो वा॰मदन गिलतीति वा, मद् गिलो वा, मुद् गिलो वा, N IX, 24) proper name of a person, is traced to मुद्ग-+√गिल्, मदन-+√गिल्, मद्- + √गिल् or मुद्- + √गिल् The correspondence of अ, उ or इ in all these derivations is loose

(b) दशन्- (°श दृष्टार्थो वा, N III,10) 'ten', is traced to √दृश्, so called because the use of 'ten' is seen even in subsequent numbers But the correspondence अ ऋ is not possible in words like this, cf Indo-Eur *dek̂m̥* 'ten', Gr *déka* 'ten'

(c) अप्रतिष्कुत- (N VI, 16) 'irresistible', has been rendered as अप्रतिष्कृत, the vowel उ of कुत- being equated with the ऋ of कृत- The real origin seems to be अ+प्रति+कुतस्, lit 'that to which no resistance is possible from any side', and so there might be no verb in this word

(d) आजि- (°जिराजवनात्, N IX,23) 'battle', is derived from √जू 'to be quick' There is no correspondence between इ and ऊ of these words The actual Indo-Eur prototype is *aĝ-* 'to drive'. Mid Irish *āg* 'battle'

(e) श्मश्रु- (°श्रु लोम, श्मनि श्रित भवति, N III, 5) 'beard', is traced to श्मन +√श्रि i e 'lying on the body' The correspondence between इ (of √श्रि) and उ (of श्रु) is not philologically possible, cf Indo-Eur *smek̂* 'beard', Alb *mjekre* 'beard'

(f) कुलिश- (°श इति वज्रनाम। कूलशातनो भवति, N VI,17) 'thunderbolt', is traced to कूल+√शातय् This derivation does not take into account the इ of कुलिश, nor regards the short quantity of उ The *Siddhānta Kaumudī* derives it as कु-+√लिश् 'injuring the earth', a derivation which does not overlook the इ and does not affect the quantity of उ (cf PW)

(g) ऋत्विज्- (°त्विक् कस्माद् ईरण, N III, 19) 'a priest', is derived from √ईर्, lit. 'one who stimulates'. But ईर् and ऋ have no correspondence in Old Indo-Aryan

(iii) *A disregard of consonantal correspondence* —

(a) कूल- (°ल रुजतेर्विपरीतात्, N VI 1) 'a bank' is derived from

√रुज् with metathesis and change of र् to ल् But the mutual correspondence of क् and ज् is unknown in Old Indo-Aryan

(b) क्षुधु- (°ध्विति ह्रस्वनाम, निकृत्त भवति, N VI, 3) 'small', in अस्क्षुधोयु 'not meagre, copious', is traced to √कृन्त् 'to cut' The mutual correspondence of ध् and त् is not known to Old Indo-Aryan.

(iv) Often in deriving, only the correspondence of the initial consonant of a verb is taken into account, the succeeding consonant is sometimes entirely disregarded, e g ग्रावन् (°वाणो गृह्णाते, N IX, 8) 'a stone', is traced to √ग्रह्, चर्मन्- to √चृत् 'to flay' (cf Ch I,3,viii), दशन्- (°श दस्ता, N III, 10) 'ten', is traced to √दस् 'to be exhausted', so called because after ten the numbers are generally only the repetitions of the previous numbers

(v) The theory sometimes leads to the disregard of both vowels and consonants, e g. अनस्- (°न शकटम्, आनद्धमस्मिन् चीवरम्, N XI, 47) 'a cart', is traced to आ+√नह्, lit 'that to which a piece of cloth is tied', but cf Indo-Eur *enos* or *onos*- 'burden', Lat *onus* 'burden', Eng *onerous*<Lat *onus* 'burden' The OIA meaning 'cart' is an extension of Ind Eur meaning 'burden', because the cart was used in carrying loads Again, कुरु- (°रु कृन्तते, N VI,22), name of a country, is connected with √कृन्त्, lit 'that which is cut off'

(vi) It was enough if a single consonant of a verb was maintained in a word, all other conditions were unnecessary, e g अन्धस्- (°न्ध इत्यन्ननाम, आध्यानीय भवति, N V, 1) 'food', is derived from आ + √ध्यै, lit 'that for which one thinks' In this word only the ध् of √ध्यै appears, but it was enough The Indo-Eur prototype, however, is the noun *andhos* flower', Gr *anthos* 'flower'. Again, शाखा- (°खा शक्नोते, N. VI, 32) 'a branch', is derived from √शक्, so called because it is able to bear (foliage, fruits etc)

But the theory, however disastrous in many respects, has a palliating feature in the fact that most of the derivations relate only to those words for which relations or origins, though not available in Old Indo-Aryan, are to be found in other Indo-Eur languages, as examples given above will amply show

Another striking feature of the morphological characteristics is that Yāska sometimes supposes words to be 'condensed sentences' and letters to be 'condensed words' —

(i) *Words as condensed sentences*, e g —

(a) किमीदिन्- (°दिने किमिदानीमिति चरते । किमिदं किमिदमिति वा,

N. VI, II) 'name of a monster', is derived as किम्+इदानीम् 'what is to be done now ?' i e 'he who is always inquiring for the purpose of his next steps 'what is to be done now ?' Or किम् इदम् 'what now ?' Phonologically neither of these derivations corresponds to the form of the word Popular etymology seems to have been responsible for these derivations

(b) कुहू- (N XI, 32) 'name of the oddess of the new moon', is derived as—(i) क+अभूत् 'where was she ?', (ii) क सती हूयते 'being where, is she invoked ?', (iii) क आहुतं हविर्जुहोति 'where does she offer the offered oblation ?' As the form of the word stands, it may possibly be merely an exclamation

(c) कीकट- (N VI, 32) 'name of a country', the inhabitants of which say किं क्रियाभि 'what is the use of Vedic sacrifices ?' Possibly, in the structure of this word there lies hidden Prākritism, कृत becoming कट (cf. Ch I, 3,v)

(d) मङ्गल- (N IX,4) 'auspicious', is traced to माम् गच्छतु, lit 'that may go to me'. Actually, the Indo-Eur prototype is *meng-* 'to beautify artificially', Old Prussian *meng* 'courtesan'

(e) प्रमगन्द- (°न्दोऽत्यन्तकुसीदिकुलीन, मगन्द कुसीदी, माङ्गदो मामागमिष्यतीति च ददाति । तदपत्यम् N VI,32), an extreme usurer of the Shylock type, said to be a descendant of मगन्द- 'a usurer', which is derived as माम्+आ√गम् + √दा, lit 'one who gives with the hope that it will come back' Comparative philology can offer no such parallels of Indo-Eur, which is not a polysynthetic language like Eskimo, in which, somewhat like code words, all sentences become single words in actual speech, dropping all grammatical forms

(ii) *Condensed words* —

Yāska considered single letters in words as relics of 'condensed words', each single letter being the fragment of a root It seems as if these 'fragmentary roots' were the last desperate attempt on the part of the ancient Indian etymologist who adhered to the verbal origin of nouns When he found that no single suitable verb was available to explain the etymology of a word, he, deeply bred in the theory, began to read imaginary verbs in the fragments of these words This may be illustrated by the following examples —

(a) अग्नि- (°ग्नि· स खल्वेतेरकारमादत्ते, गकारमनक्तेर्वा दहतेर्वा नी पर, N VII, 14) is derived from √इ(=अ) + √अञ्ज् or √दह् (=ग्) + √नी(=नि), lit 'one who moves, shines (or burns) and leads'

(b) अंशु- (°शु, शमष्टमात्रो भवति, अननाय श भवतीति वा, N II,5) 'a shoot of Soma', is traced to √शम्(=अ)+√अश्(=श्)+उ, lit 'that which gives

happiness as soon as it is occupied, i e handled for the extraction of its juice', or to √अन्(=अ)+√शम्(=श्), lit 'that which becomes a happy means for life of all creatures'

(c) रथ- (रममाणोऽस्मिंस्तिष्ठति N IX, 11) 'a chariot', is traced to √रम्+√स्था, lit 'that in which one sits comfortably', Indo-Eur *reth* 'I run', Lat *rota* 'wheel', cf, further, Old Friesian *reth* 'wheel', Old Irish *rethim* 'I run', Irish *roth* 'wheel'

(d) नवन्- (नव, न वननीया, N III, 10) 'nine', is traced to न+√वन्, 'not to be loved', as the number 'nine' might have been considered inauspicious, Indo-Eur *neun* 'nine', Lat *novem* 'nine'

(e) पांसु- (°सव, पादैः सूयन्त इति वा, पन्ना शेरत इति वा, N XII, 19) 'dust', is derived from पाद्- + √सू, lit 'that which is produced by feet', or from पन्न- + √शी, 'that which lies when trodden over' The consonantal correspondences in the etymology of this word are evidently very loose (cf Ch III, Types L, M, *s v*)

(f) Sometimes no trace is available even of some of the supposed fragments in a word, e g व्रतति- (°तिर्वरणाच्च, सयमनाच्च, ततनाच्च, N VI, 28) 'a creeper', is derived as √वृ + स√यम् + √तन्, lit 'that which covers, is tied and is spread' There is no trace of सम् and यम् in this word (cf Ch III, Type L, *s v*)

(g) The etymologies of this type are sometimes particularly loose, so that बत- (°तो बलाद् अतीत, N VI, 28) 'a weakling', has been derived as बल-+अतीत-, only ब and त of each word being supposed to have remained in the word

(h) Sometimes these fragments are supposed to have assumed forms considerably different from the supposed original forms, e g जठर- (°रमुदर भवति, जग्धमस्मिन् ध्रियते धीयते वा, N IV, 7) 'abdomen', is traced to जग्ध-+√धृ or जग्ध-+√धा, lit 'that in which the (eaten) food is put' The Indo-Eur prototype, however, is *gel-t* 'swelling foetus', Anglo-Sax *kild* 'child'

(i) It seems that even in 'popular etymologies' (cf below) single words were sometimes conceived of as being compounds of fragments from different words or roots Thus, पुत्र- (°त्र पुरु त्रायते। निपरणाद्वा। पुन्नरकं ततस्त्रायत इति वा, N II, 11) was derived as पुरु-+√त्रा 'one who saves a great deal', or पुद्- +√त्रा 'one who saves his parents from the hell named Pud>t' But the word actually goes back to Indo-Eur *put* 'young'

It seems as if this tendency to read 'condensed words' in

single letters was another indication of the analytical tendencies of the Hindu mind

(7) In every language there are 'popular etymologies' and Yāska has evidently incorporated many of the etymologies in his work, some from Brāhmanas, some from tradition, some from folklore and some out of his own fanciful creation Like other popular etymologies, a notable feature of Yāska's popular etymologies is that they are phonologically very loose and sometimes wild This is illustrated by the following examples —

(i) अङ्गिरस्- (अङ्गारेषु, अङ्गिरा, N III, 17) 'name of a sage', has been derived from अङ्गार-, so called because he is said to have been born in live coals But the Indo-Eur prototype was *angwos* 'messenger', Gr *ángellos* 'messenger' Thus, though the original pre-Aryan meaning of the word was 'messenger', popular legend about the name transformed the etymology

(ii) अद्रि- (°द्रिरादृणात्येतेन, अपि वाऽत्ते स्यात् 'ते सोमाद इति ह विज्ञायते', N IV, 4) 'a stone' is traced to √अद् 'to eat', referring to a legend in which *adris* are spoken of as 'eaters of Soma' or, when meaning 'thunderbolt' to आ+√दृ 'to tear', referring to the legend of Indra's destroying mountains with his thunderbolt (cf Ch. III, Types J, M s v)

(iii) असुर- (°रा असुरता, स्थानेष्वस्ता स्थानेभ्य इति वा। अपि वाऽसुरिति प्राणनाम तेन तद्वन्त', N III, 8) in its later pejorative sense has been derived as अ+सु+रता 'not very happy' as the Asuras, when driven out of their original place, became unhappy, or the word has been traced to √अस्, lit 'thrown out of their positions' (अस्ता स्थानेभ्य इति वा). This is a typical case of a popular etymology Though the real correct derivation has also been given, viz, from असु with a possessive suffix र lit 'full of life or energy' (असुरिति प्राणनाम, तेन तद्वन्त), but in ignorance of the fact that the meaning of a word may sometimes degenerate, even the former, popular etymologies were also incorporated by Yāska in his work

(vi) दुहितृ- (°ता, N III, 4) is derived as दुहिता=दूरे हिता 'good when at a distance'. Phonologically, this etymology is very loose, but the popular view of a daughter has evidently read this etymology in the word Otherwise, the Indo-Eur prototype is *dhug(h)ter* 'daughter', Av *dugədar*

(v) देवर- (°र कस्मात्, द्वितीयो वर उच्यते, N III, 15) is traced to द्वितीय-+वर-, lit 'one who can be chosen as a second husband' Here Yāska reads the customs of his age in the etymology of this word The

actual Indo Eur prototype is daiuér 'husband's brother', Gr dāér 'husband's brother'

(vi) स्याल- (°ल, स्याल्लाजान् वपति, N VI, 9) 'wife's brother', is derived from स्य + लाज-, lit 'one who pours fried rice from a winnowing basket during the marriage ceremony' But the Indo-Eur prototype has no such sense, being svā (u) ro-, s i ə u r i o 'wife's brother', Rus šurin 'wife's brother'

(8) Some etymologies of Yāska are evidently *erroneous* They seem to be due, not only to the primitive phonetic theories of the age, but also to Yāska's own carelessness, looseness or inadequacy of investigation. These etymologies are of two kinds (A) those containing *phonological errors*, (B) those showing *errors of interpretation*

A *Examples of phonological errors* —

(i) कितव- (°व कृतवान्, आशीर्नामक, N V,22) 'a gambler', is derived as कृतवान्, lit 'may he be successful' being a blessing given by the gambler's friends But the correspondence कृत-, कित- is impossible in Old Indo-Aryan Nor is there any strong evidence that Prākritism may be reflected in this word (cf Ch III Type S, *s v*)

(ii) क्रिमि- (°मि क्रामते, N VI,12) is derived from √क्राम् This vocalic correspondence is impossible, cf Indo-Eur *qurmi* 'a worm'

B. *Examples of errors of interpretation* —

(i) परितक्म्या- (°क्म्या रात्रि, परित एनां तक्म, N XI, 25) 'night' is rendered as परित + तक्मन्-, lit. 'that on both sides of which there is heat' But PW rightly points out that this is an error of interpretation The word in the text means 'wrong course' (cf Ch III. Type S, *s v*)

(ii) विन्धे (N. VI, 18) is rendered as विन्दामि, but PW is right in tracing the form to √विन्ध् 'to lack in', cf the parallel passage in PW

(iii) प्रसाक्षत (प्रसाक्षते, साक्षतिराप्नोतिकर्मा, N XI, 21) 'they overpower' has been derived from a fictitious verb √साक्ष् 'to reach', which does not occur in Vedic literature But, as PW on the basis of many parallel forms has pointed out, the word is derived from प्र + √सह्

(iv) देवापि- (°पिर्देवानामाप्त्या स्तुत्या च प्रदानेन च, N.II,11) name of a king, is traced to देव- + √आप्, lit 'one who has obtained the gods' In this word, however, आपि- means 'a friend' or 'an acquaintance', a sense in which it often occurs in Ṛgveda (cf PW) It goes back to Indo-Eur ēpi- 'comrade', Gr ēpios 'friendly'

The above examples indicate that Yāska has studied Vedic texts somewhat carelessly and inadequately The above etymologies are evidently wrong, but nevertheless they can still be called 'primitive', but, neither 'absurd' nor 'unscientific' Some of them could possibly have been corrected by Yāska himself if he had devoted more attention to them

(9) Some etymologies of Yāska shock the philologist on account of their absurdities, as they wildly go against the fundamental laws of phonology Now, it is a fact that nearly all languages possess some words which are deformities, i e the formation of which is abnormally opposed to the laws of that language and, it is possible, that the sight of such deformities might have emboldened Yāska to take liberties with the derivation of many words, the etymology of which was obscure But it must be noted that their number is not very large, being, according to my calculation, only 55 out of the total number of 1158

Examples —

(i) ऊर्ज् (°र्कं पक्व सुप्रवृक्णमिति वा, N III,8) 'food', is traced to √पच् or √व्रश्च् Between ऊर्क् and पच् only क् is sometimes common, when √पच् assumes a form like पक्व-

(ii) दूत- (°तो जवतेर्वा वारयतेर्वा, N V, 1) 'a messenger', is derived from √जू 'to speed', or √वारय् 'to ward off (evils)' In the former derivation, at least, ऊ is common to दूत- and √जू, but no sound is common to दूत and √वारय् (cf Ch III, Type T, *s v*).

(iii) रश्मि- (°श्मिर्यमनात्, N II, 15) 'a rein', is traced to √यम् lit 'that which restrains'

(10) There is a large number—199, according to my calculation, of Yāska's etymologies, the exact evaluation of which belongs to future research These obscurities are due to one or several of the following reasons —

(i) The Vedic words to be derived are by themselves very obscure, having apparently no Indo-European parallels, some of them, possibly, going back to a Munda-substratum, a matter for future investigation

(ii) No sufficient evidence is available to show that Yāska's interpretation of these words is correct or incorrect

(iii) In many cases Yāska himself gives many alternative etymologies for such words, so that he himself is not sure of these etymologies

(iv) The phraseology of some of the etymologies given by Yāska himself is obscure

(v) Sometimes, he gives the derivation of a difficult word, but does not give the meaning of the same. If the meaning of the word itself be obscure, it would be difficult to adjudge the etymology offered.

(vi) Sometime, the grounds for particular derivation are obscure.

(vii) In many cases it becomes very difficult to ascertain whether a certain rendering is Yāska's etymology or a mere paraphrase.

(viii) In some cases, though Yāska's etymology be clear, comparative philology has no material or means to adjudge the validity of such an etymology.

Under such obscure conditions it would be reasonable to suspend the definite adjudgment of these etymologies until more investigation has been made. At any rate it would be rash either to welcome or condemn these etymologies at the present stage of our knowledge[1].

The following examples illustrate Yāska's obscure etymologies —

A *Words, the meanings of which are obscure* —

(a) अक्र- (°क्र आक्रमणात्, N VI, 17) 'rampart' ?, is derived from आ+√क्रम्, lit. 'that which is to be attacked'. Yāska gives no meaning of this word. Durga renders it as 'a rampart' (प्राकार). PW renders as 'quick, stormy', but with a question mark '?'. In the phrase occurring in the text concerned 'अक्रो न बभ्रि' (RV III, 1, 12) 'protecting like a rampart', the meaning 'rampart' seems to be plausible, but, even then, the etymology is obscure and defective.

(b) इन्दु- (°न्दुरिन्धेरुनत्तेर्वा, N X, 41) 'happiness ?'. Yāska, while deriving this word, occurring in RV I, 129,6 (प्र तद्वोचेयं भव्यायेन्दवे), gives no meaning of this word, while Durga renders इन्दवे as प्रीत्यर्थम् 'for the sake of happiness'. Yāska derives it from √इन्ध् or √उन्द्, both of which are phonologically unsound.

(c) आहाव- (N V, 26) 'a reservoir of water' ? This word has been derived only in passing while deriving द्रोणाहाव-. It is not clear what Yāska meant by this word, which does not occur in the Samhitās. Durga renders it as 'a reservoir of water'.

B *Words, the etymologies of which as given by Yāska are obscure* —

(a) आहाव- (आहाव आह्वानात्, N V, 26) 'a vessel, a pot', occurring in

1 In Ch III, under Type U, an attempt has been made to discuss these obscure words and to bring together some material in order to further the investigation of these obscurities.

द्रोणाहाव- 'using the boot of a chariot as a vessel' is traced to √ह्वे May it be presumed that it was a peculiar kind of vessel which produced a tinkling sound indicated by the word 'call' (हाव-) ?

(b) अमति- (N VI, 12) 'powerful, brilliant' ?, an epithet of भास्- 'light', is connected with अमा(मयी)मति, the meaning of which is obscure, equally so Durga's rendering thereof, आत्मप्रकाशमयी 'having self-effulgence', for it seems to have no bearing on Yāska's rendering The word seems to be an extension of अम- 'power', being derived from √अम् + Unādi suffix अति (cf VVP I,378[m])

C *Words, the meanings of the etymologies whereof are clear, but the grounds for the etymologies are obscure* —

(a) आङ्गूष- (°ष स्तोम, आघोष, N V,11) 'a kind of Stoma', has been rendered as आ-घोष-, probably from √घुष्, which is defective phonologically The word seems to be of technical nature and the ground for the etymology is obscure (cf Ch IV, *s v*)

(b) अदिति- (°तिरदीना देवमाता, N IV,22) is derived from √दो 'to bind, to restrain' with अ (neg), lit 'unbound, unhumiliated' Whether it was a popular etymology incorporated by Yāska in his work or his own derivation, and if so, on what grounds, is obscure (cf Ch III, Type U, *s v*)

(c) कम्बोज- (°जा कम्बलभोजा कमनीयभोजा वा, N II,2) 'name of a people and its country (to the north-west of India)'. It has been derived as कम्बलभोज, 'that who uses blankets or कमनीयभोज- 'that whose food is pleasant' But evidence is required to test the validity of either of these etymologies (cf Ch III Types O,U *s.v*)

D *Words about the renderings of which it is difficult to judge whether they are a mere paraphrase or derivations* —

(a) अमा- °मा पुनरनिर्मित भवति, N V, *1*) has been rendered as अनिर्मित- 'unprepared' is difficult to judge whether अनिर्मित- here is a paraphrase as VVP I, 379[g] suggests or is a derivation If it is an etymology, it is further difficult to ascertain whether this word has anything to do with Indo-Eur *mei* 'arrow', Lat *moenia* 'will'

(b) उपजिह्विका- (°का उपजिघ्रय, N III,20) 'a variety of ant', is rendered as 'that which smells' It is not clear whether उपाजिघ्री- is a paraphrase or a derivation If it is a derivation, it is evidently unsound

E *Words, the meanings as well as the etymologies of which are obscure* —

(a) **अलातृण-** (N VI,2) is rendered as **अलमातर्दन-**, which rendering is very obscure and which Durga interprets as 'full of water' PW renders it as 'that from which nothing can come out' deriving it as **अलम्+आ+√तृद्**, lit 'fitted to block up' The relation of **तृण-** (N I, 13) to **√तृद्** can hardly be accepted The meaning of the word is equally obscure (cf Ch III Type U, *s v.* and Ch IV, *s v*)

(b) **सिलिकमध्यम-** (°**मा संसृतमध्यमा शीर्षमध्यमा वा,** N. IV, 13) 'an epithet of the sun's horses', is traced to **सम्+√सृ** lit 'whose middle is extended' or to **शीर्षमध्यम-** 'whose head is in the interior' Both the meaning and the etymologies are obscure

F *Words of which many alternative etymologies have been given and so, of the etymologies whereof Yāska himself is not sure* —

(a) **आदित्य-** (°**त्य कस्मादादत्ते रसान्, आदत्ते भास ज्योतिषाम्, आदीप्तो भासेति वा, अदिते पुत्र इति वा,** N II, 13) 'the sun', is derived from, (i) **आ+√दा**, lit 'that which takes, i e draws, vapours' or 'that which takes away the light of other stars on account of its superior effulgence', (ii) **आ+√दीप्**, lit. 'brightened with light', or (iii) **अदिति-** i e 'a son of Aditi'

(b) Among others there are five etymologies of **इन्द्र-** (°**न्द्र इरा दृणातीति वा, इरां ददातीति वा, इरां दधातीति वा, इरां दारयतीति वा, इरां धारयतीति वा,** N X, 8) in which **इन्द्र-** is derived from **इरा-** 'material good' plus some verb, e g **इरा-+√दृ, इरा-+√दा, इरा-+√धा, इरा-+√दारय्, इरा- + √धारय्** The meanings of these verbs represent two opposite sets (i) 'he who gives material good' and (ii) 'he who destroys the enemy's material good'.

CHAPTER III

Types of Yāska's Etymology

In this Chapter we shall evaluate in detail the various Types of Yāska's etymology, already discussed briefly in pp 10-32

Type A

Words, the etymologies of which are possibly based on what is now called 'contamination' :—

अक्षर- (°रे RV I,164,39, °क्षरं न क्षरति न क्षीयते वाचोऽक्ष इति वा, N XIII,12) 'a letter', is traced to (i) अ+√क्षर्, lit 'which does not perish' (said to abide in नाद्-, as Durga explains it), and (ii) अक्ष-+र-, lit 'that which serves as an axle', i e the mainstay of speech A merely philosophical view of the imperishability of sound could not give to the man in the street a concept of अक्षर- A word like अक्ष- may have further co-operated in bringing about the peculiar sense of अक्षर-

कशा- (°शा प्रकाशयति भयमश्वाय, कृष्यतेर्वा ऽणूभावात्, क्रोशतेर्वा, N IX, 19) 'a whip', is derived from (i) √काश्, lit 'that which shows fear to the horse', (ii) √कृष् lit. 'that which, in a finer form, is drawn out of leather', and (iii) √क्रुश्, lit 'that which makes noise'.

कुब्ज-[1]

ग्रीवा- (°वायाम् RV IX,40,4, °वा गिरतेर्वा, गृणातेर्वा, गृह्णातेर्वा, N II,28) 'neck', is traced to (i) √गृ 'to swallow', (ii) √गॄ 'to speak' and (iii) √ग्रह् 'to take' (cf Ch II, (*a*), 5, *a*,v)

द्वार्- (द्वार voc. RV X, 110,5, द्वारो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा, N VIII,10) is traced to (i) √जु, (ii) √द्रु and (iii) √वारय् Though this etymology was partly absurd, yet with the limited knowledge of those times, the principle of contamination in the etymology of the word was resorted to when a correct prototype was not available, Indo-Eur prototype *dhuŏr* 'door', Gr *thúra* 'door'

निघण्टु- (N I, 1) According to Aupamanyava, lexicographical collections of Vedic words were called निघण्टव because they were निगन्तव i e 'those which determined the meanings of the texts' It seems that Yāska unconsciously supposed the structure of निघण्टु- as being

1 As per detailed treatment in Ch I, 7, 1

due to the contamination of सम् + आ + √हन् 'to collect' and of नि + √गम् 'to communicate' We have no means to verify whether this contamination actually led to the formation of the word निघण्टु-, but it is possible that the principle of contamination was sub-consciously felt to have operated here[1]

पथिन्- (°थाम् RV IV, 40, 4, पन्था पततेर्वा, पद्यतेर्वा, पन्थतेर्वा, N II, 28) 'a path', is traced to √पत् 'to fall', √पद् 'to step' or √पन्थ् 'to go' Though पन्था goes back to Indo-Eur *pent(h)-* or *pont(h)*, as PW. would have it, cf Gr *pontos* sea-route', it is conceivable that the formation of the Indo-Eur stem, also, was affected by Indo-Eur *pĕd-* (cf pádyate) 'to go', a case of contamination

बृबूक- (°कम् RV X, 27, 23, °कमित्युदकनाम, ब्रवीतेर्वा शब्दकर्मण, भ्रशतेर्वा, N II, 22) 'water', is traced to √ब्रू 'to sound' or √भ्रश् 'to fall'

मण्डूक- (°का RV VII,103,1, °का मज्जूका मज्जनात्, मदतेर्वा मोदतिकर्मण, मन्दतेर्वा तृप्तिकर्मण, मण्डयतेरिति वैयाकरणा, मण्ड एषामोक इति वा, N IX,5) 'a frog', is traced to √मज्ज्, √मद्, √मन्द् 'to be satisfied', √मण्डय् or मण्ड- + ओकस्-, lit 'one whose abode is in water' Some of these words may have co-operated in the formation of मण्डूक-

लक्ष्मी-[2]

लाङ्गूल- (°लम् लगते, लङ्गते, लम्बतेर्वा, N VI,26) 'tail', has been traced to √लग्, √लङ्ग् and √लम्ब्, for it is attached to an animal as well as it hangs down

1 NS, accepting the etymology of निघण्टव as निगन्तव, explains the modifications of ग > घ and of त > ट by resorting to पृषोदरादि- rule of Pan, an evident indication of incapacity to explain (वर्णव्यापत्त्या, पृषोदरादित्वाद्धि गकारस्थाने घकार, तकारस्य टकार) RN (p XII) interprets निघण्टव as 'fitted together with one another in a series' referring to √घट्ट्, √घण्ट् and the epithet नघण्टुक- 'secondarily attached name of an object', as opposed to its actual name But RN has failed to substantiate the use of √घण्ट् in this sense from any parallel in Sanskrit SN (p 4) connects निगन्तु with the name of Mahavira in Buddhist texts, viz, निगन्थ नातपुत्त-, as well as with the name of the old sect निगण्ठ 'devoid of fetters', the निघण्टु brings the words 'unfettered, i e takes them out of their Vedic frame, This etymology is objectionable on two grounds — (i) phonologically neither निगन्थ- nor निगण्ठ- could correspond to निघण्टु-, even if the Prakrit basis of निघण्टु- could be assumed, the correspondence of OIA *gh* to MIA *g* is not possible, (ii) semantically, 'boundlessness', taken as the basic meaning of a lexicon, is an over-stretching without showing a single parallel from the semantics of any language SK (p 111), however, makes a valuable remark on Sayana's identification of the निरुक्त- with the निघण्टु- in his introduction to his commentary on Rgveda (अर्थावबोधे निरपेक्षतया पदजात तन्निरुक्तम्) He says that निघण्टु- is here used, figuratively, as a part for the whole, in the sense of the निरुक्त

2 As per detailed study in Ch I, 7, ii

WW connects लाङ्गूल- with लाङ्गल-, both being derived from Indo-Eur *lĕng-* 'to swing', Lith *lingoti* 'to rock, waver', Gr *langāzdō* 'to linger', Lat *langueo* 'to be languid' If the literal sense of the stem *lĕng-* was originally 'to swing', then, of course, the derivation from √लग् would be out of the question But WW 's juxtaposition of Lat *langueo* with *lĕng-* seems to indicate that even in the Lat word there may be a contamination from Indo-Eur *leg-* 'to be lax' > √लग् (so connected by WW) Lat *laxus* 'lax'

वृत्र- (°त्रम् RV I,32,11, °त्रो वृणोतेर्वा, वर्ततेर्वा, वर्धतेर्वा, N II,17) 'name of a demon', has been traced to √वृ 'to envelope', √वृत् 'to turn', or √वृध् 'to grow' Considering the well known legends about वृत्र-, it seems that the word is a result of the contamination of several verbs like these mentioned here For √वृत् 'to turn', cf RN (p 374,5) where we have this legend from the TS 'Vrtra arose out of the offering which had been turned into the आहवनीय- fire'

व्याघ्र- (°घ्रो व्याघ्राणाद्, व्यादाय हन्तीति वा, N III,18) 'a tiger', is traced to (i) वि+आ+√घ्रा, lit 'that smells' and (ii) वि+आ+√दा+√हन्, lit 'that kills with its mouth wide open'

समुद्र- (°द्रम् RV X,98,5 , °द्र कस्मात्, समुद्द्रवन्त्यस्मादाप, समभिद्रवन्त्येनमाप, समुनत्तीति वा, N II,10) 'a sea', is traced to √द्रु, lit 'that from which waters flow' or 'that to which waters flow', and to √उन्द् 'to wet' The contamination of √उद् and √द्रु may have facilitated र् in समुद्र-

Type B

Words, indicating the mechanical nature of Yāska's etymologies

अकूपार-[1]

अन्धस्- (°न्ध RV II, 14, 1 , अन्ननाम, आध्यानीय भवति, तमोऽप्यन्ध उच्यते, नास्मिन् ध्यान भवति न दर्शनम्, N V, 1) 'food', is derived from आ + √ध्या, lit. 'that for which one thinks', but अन्धस्- 'darkness' is derived from अ+√ध्या, lit 'that in which no attention is possible'

अश्विन्- (°श्विनौ यद्व्यश्नुवाते सर्वम्, रसेनान्यो ज्योतिषाऽन्य , N XII, 1) in du 'the twin-gods of that name', one of them reaching everything by water and the other by light The word is traced to √अश् 'to reach' Similarly, the verb √अश् has been manipulated for the derivation of very remote words like पृश्नि-, दिश्-, अष्टन्-, अश्व- etc

कच्छ- (°च्छ, खच्छ, खच्छद । नदीकच्छ, कम् उदक, तेन छाद्यते, N IV, 18), when it means 'the peculiar mouth of the tortoise' it is derived as ख+√छद् >कच्छ-, lit 'covering space', but when it means 'the bank

1 As per detailed study in Ch I, 11, i

of a river', it is derived as क-+√छद्, lit. 'covered with water' With one derivation, the original word begins with ख्, with the other, it begins with क् (cf Type U, *s v*)

कुबन्ध- (°न्धम् RV V 85,3, मेघम्, कवनमुदक भवति, तदस्मिन्धीयते, उदकमपि कबन्धमुच्यते, बन्धिरनिभृतत्वे, कमनिभृतञ्च, N X, 4) 'a cloud', is derived from कवन- +√धा, lit 'that in which water (कवन) lies', but as 'water', it is derived as क-+√बन्ध्, 'to disturb', lit 'that which produces happiness and disturbance' According to PW , कबन्ध- means 'a cask' or 'a barrel', and this sense is transferred to a 'c oud' (cf Ch IV, *s v*)

जघन- (°नान् RV VI,75,13, °न जङ्घन्यते, N IX,20) 'horse's hip', is traced to √हन् 'to strike', lit 'that which is greatly struck with the whip' Yaska here overlooks the fact that जघन- is used for men's hips as well

निचुम्पुण- (°ण सोम, निचान्तपृण, निचमनेन प्रीणाति । अवभृथोऽपि निचुम्पुण उच्यते, नीचैरस्मिन् क्वणन्ति, N V,18) as 'an epithet of Soma', it is traced to नि + √चम्+ √पृ, lit that which, when sipped, pleases', but as 'a kind of sacred bath', to नीचै +√क्वण्, being equivalent to निचुङ्कुण- with dissimilation of क् into प्, lit, 'that during which one mutters mantras quietly'

पराशर- (°र RV VII, 18, 21, 104,21, °र पराशीर्णस्य वसिष्ठस्य स्थविरस्य जज्ञे इन्द्रोऽपि पराशर उच्यते पराशातयिता यातूनाम्, N VI 30) when 'the name of a sage', it is traced to परा +√शृ 'to decay', lit 'born of वसिष्ठ (who was decayed पराशीर्ण-), but when 'an epithet of Indra', to परा + √शातय्, lit 'a destroyer of evil spirits or sorcerers'

पुरन्धि- (°न्धि =इन्द्र , स बहुकर्मतम, पुरा च दारयितृतम, N VI, 13) represents quite different attributes of Indra – (i) as 'a doer of many deeds', is traced to पुरु +धी-, lit 'having many deeds', (ii) as 'a destroyer of cities' to पुर्- + √दारय् lit 'destroyer of enemy- cities' So, for one attribute the central word is धी , for the other attribute it is √दारय्

वराह- (°हम् RV I,61,7 ; VIII,77,10, °हो मेघो भवति वराहार, अयमपीतरो वराह एतस्मादेव, वृहति मूलानि, वर वर मूलं वृहतीति वा, N V,4), as 'a cloud', is derived from वर- 'water' +आहार- 'food', lit 'one whose water is food', but as 'a pig', is traced to √वृह्+(मूल-), lit 'one who removes the roots' or to वर- +√वृह्, lit 'one who removes choice roots' (cf Ch IV, *s v*)

वृक-

Type C

Words, indicating Yaska's poverty of imagination –

अवनि-[2]

अश्मास्य- (°स्यम् ⌊°श्मऽआ°⌋ RV II,24,4, अशनवन्तम् आस्यन्दनवन्तम्, N X, 13)

1 As per detailed treatment in Ch I, 7, i

2 *Ibid*, Ch I, 12, iii

'a cloud', is traced to √अश् + √स्यन्द्, lit 'that which reaches and flows', while, actually, it means 'having a strong mouth' and is metaphorically used in the sense of 'a cloud', for the cloud in the text concerned has been imagined to be too obstinate to be broken

असु- (असु° RV III, 55, 19, °सु प्रज्ञानाम, अस्यत्यनर्थान्, अस्ताश्चास्यामर्था, N X, 34, RV X 53 4, प्राणनाम, अस्त शरीरे भवति, N III, 8) means 'wisdom', because 'it eliminates undesirable objects' and because 'objects are received by it (lit, thrown into it)', both the ideas being derived from √अस् 'to throw' But असु- 'life' is also derived from the same verb √अस्, so called because life 'is thrown into the body'. Thus, Yāska felt the need of a separate etymology for every distinct shade of meaning of a word It did not occur to him that असु- 'life' could be figuratively used in the sense of 'wisdom'

उक्षन्-[1]

ऊर्ध्व-बुध्न- (°ध्न AV X, 8, 9, ऊर्ध्वबन्धन, ऊर्ध्वबोधनो वा, N XII,38) 'whose root is upwards', referring to the soul, is rendered as ऊर्ध्व-बन्धन— 'whose attachments are upwards' or 'whose understanding is upwards' The metaphor of 'root' could not be imagined by Yāska This epithet is parallel to the well known epithet ऊर्ध्वमूलोऽवाक्शाख of *Katha-Upanisad* (II, 3,1) and ऊर्ध्वमूलमध शाखम् of *Bhagavad-gitā* (XV, 1)

ऋक्ष- (°क्षा RV I, 24, 10, °क्षा उदीर्णानीव ख्यायन्ते, N III, 20) 'Ursa major', is traced to √ऋ+√ख्या, lit 'that which is seen gone out (of the sea into the sky)' Actually, however, the word meant 'a bear' and was used metaphorically for this group of stars, as it has been in Lat and Eng Indo-Eur *rkthos* 'a bear', Gr *arktos* 'a bear'

कक्ष्य- (°क्ष्येभ्य RV X,94,7, °क्ष्या प्रकाशयन्ति कर्माणि, N III,9) 'a finger', is traced to √काश् 'to reveal' so called because it manifests different actions But as RN (453) has shown, the actual meaning of the word here is 'caparison', to which fingers have been compared, and in this sense the word goes back to Indo-Eur *qagh-* 'a pen, fold', Anglo-Sax *haga* 'hedge'

केशिन्-[2]

दानव- (°वम् RV V, 32, 1, °व दानकर्माणम्, N X, 9) an epithet of पर्वत-, whose destruction has been mentioned in the text concerned, is rendered as दानकर्मन्- Now, the etymological outlook is so predominant in Yāska, that he overlooks the mythological aspect of the word दानव-, and renders it as 'the giver of water' as Durga explains it SN explains दानव- as the 'son of Danu', being the demon Vrtra-, or any other being seizing and taking possession of the cloud

1 As per detailed account in Ch I 12,11

2 *Ibid*, Ch I, 12, 1

नभस्- (°भ, आदित्य नेता भासा अपि वा भन एव स्याद् विपरीत, न न भातीति वा N II,14) 'the sun', has been traced to √नी 'to carry' +भास्-, lit 'that which carries away the light of the stars', or to भनस्- from √*भन्- 'to shine' by metathesis, or to न + न + √भा, lit 'not not that shines, i e shines brightly' Yāska did not use his imagination to realize that the common meaning of नभस्, viz 'the sky' can easily be transferred to 'the sun', e g द्यौ means 'heaven' as well as 'the sun'

मन्यु- (°न्यो voc RV X, 84,1, °न्युर्मन्यतेर्दीप्तिकर्मण, क्रोधकर्मणो वधकर्मणो वा, N X, 29) 'anger', has been traced 'to √मन् 'to be ablaze' No verb √मन् with this meaning has been noticed in the Vedic language Yāska could scarcely imagine that such a verb could be metaphorically used in the sense of 'being ablaze', Indo-Eur *men-* 'to think', Gr *ménos* 'fury'

मातृ- (°तर RV I, 92, 1, भासो निर्मात्र्य, N XII, 7) 'light', has been traced to निस्+√मा, lit 'that which creates' Yāska could not imagine that a poet could conceive of 'light' as 'mother'

मृत्यु- (°त्यो voc RV X, 18,1, °त्युर्मारयतीति सत, मृत च्यावयतीति शतबलाक्षो मौद्गल्य, N XI, 6) 'the god of death', has been traced to √मारय्, lit 'one who kills " But if this had been the origin, the form should have been something like *मार्यु- Yāska failed to imagine that death itself could be metaphorically spoken of as the 'Lord of Death' Or, according to Maudgalya, मृत्यु- was derived as मृत- +√च्यावय्, lit 'one who throws down the dead person' Here a lack of imagination led Maudgalya not to see the active aspect of Death, and to manufacture another verb √च्यावय् out of the suffix यु It seems as if a lack of imagination was a characteristic feature of the etymologists of Yāska's age

योक्त्र- (°क्त्रेभ्य RV X, 94, 7, °क्त्राणि योजनानि, N III, 9) 'a finger', is traced to √योजय्, so called because 'it joins together various things' But as RN (453) has shown, the word actually means a leather strap by which horses are yoked and in this sense the word goes back to Indo-Eur *i̯ u* g- 'to bind'

वसु- (°सव voc. VS VIII, 18, AV VII,102, 4, °सवो यद्विवसते सर्वम्, °सव आदित्य-रश्मयो विवासनात्, N XII,41), the god-name as 'Vasu', is derived from √वस् 'to protect', but as 'the sun's ray', it is traced to √विवासय् 'to drive out darkness' Yāska failed to imagine that vásu-(which, according to philology, originally meant 'good', Indo-Eur *u̯ e s u-* 'good',) Av *vanhus* 'good' could also include 'a ray of of the sun' which could be metaphorically regarded as 'good' like other Vasus

श्रवस्- (°व RV VI, 37, 3, अन्ननाम, श्रूयत इति सत, N X 3.) 'food', with reference to Soma is derived from √श्रु 'to hear' so called, as Durga explains it, because 'people hear about it everywhere.' But, as PW has pointed out, even Sāyana generally interprets it as 'food' when it refers to Soma. Now, during the pressing of Soma, a sound is heard, it is hence

that Soma has received this epithet, and Soma being a nourishing herb, was consequently called 'food'

हरित् (°रित RV I, 115, 4, हरणान् आदित्यरश्मीन्, N IV, 11) 'a ray of the sun', is traced to √हृ, so called because 'it draws out vapours' The actual reference in the etymology of this word is to the colour of that ray, which is often spoken of as 'yellow' or 'golden', Indo-Eur *ĝher-* 'yellow', Lat *helvus* 'yellow'

Type D

Words, the etymology of which would be entirely acceptable to comparative philology. --

अक्षाः (°क्षा ⌞अक्षार् इति⌟ RV X, 89, 6, अश्नोतेरित्येवमेके, N V, 3) 'he reaches' (sigmatic aorist) in the phrase सोमो अक्षा is formed from √अश् 'to reach', Indo-Eur *enk-* 'to reach', Gr *enenkein* 'to carry'

अगोह्य- (°ह्यस्य RV I, 161, 11, °ह्य आदित्योऽगूहनीय, N XI, 16) 'an epithet of आदित्य-' is traced to √गूह्, lit 'one who cannot be concealed', Indo-Eur *ghuĝh-* 'to conceal', Av *guz-* 'to conceal'

अग्नायी- (°यीम् RV I, 22, 12, °यी अग्ने पत्नी, N IX, 33) 'the wife of Agni'

अघशंस- (°सम् ⌞°घऽश°⌟ RV VII, 104, 2, अघस्य शंसितारम्, N VI, 11) 'evil-intentioned', is traced to अघ-+√शस्, the suffix अ- being used in the sense of the agent

अङ्कस्[1]

अङ्कुश-[1]

अङ्ग- (°ङ्गम्, अञ्चनात्, N IV, 3) is traced to √अञ्च 'to bend', (see *s v* अङ्कस्-)

अङ्गुलि- (°लय अञ्चना भवन्ति, N III, 8) is traced to √अञ्च to bend' (see *s v* अङ्कस्-) अङ्गुलि is connected with Indo-Eur *ang-* 'to bend' (for in Indo-Eur there was a doublet *ank-*, *ang-*, to bend') cf Eng *ankle* RN (p 450) connects अङ्गुलि- with Lat *unguis* 'the nail of finger or toe'. But according to comparative philology, Lat *unguis* is related not to अङ्गुलि- but to नख-, Indo-Eur *nogh-* 'nail'

अजीग. (RV I, 163, 7, जिगर्त्तिर्गिरतिकर्मा वा, N VI, 10) 'swallowed' is traced to √गृ, 'to swallow', Indo-Eur *gŭerā-* 'to swallow', Lith. *gérti-* 'to drink,' Lat *voro*' 'I eat' (cf Ch II, (*a*), 7)

अज्म- (°ज्मम् RV I, 163, 10, अजनिम्, आजिम् N IV, 13) 'a path of the horse',

1 As per detailed study in Ch II, (*a*) 2 and (*d*) 1, 1

and 'a battle', is traced to √अज्, 'to drive, to lead', Indo-Eur *ag-men-* 'to drive', Lat *agmen* 'a train'

अत्य- (°त्या RV I, 163, 10, अतना, N IV, 13) 'a horse', is traced to √अत् 'to move', Indo-Eur *at* 'to go', Lat *annus* 'year' from **atnos*

अद्य- (°द्य, अस्मिन् द्यवि, N I, 6) lit 'on this day', is derived as अ-(pron) + द्यवि, going back to Indo Eur pronominal stem *e* 'this or that' and *dvū-*, *dei-* 'to shine' The द्य in अद्य goes back to Indo-Eur dissyllabic light base **djewos*, with full-grade vowels, as indicated by OIA. द्यौ (philologically transcribed *dyāús*), Lat *dies* 'day' The dropping of *u* in अद्य is an anomaly in OIA, as *u* was not expected to be dropped here (cf Ch I, 3, xi , HIG II, pp 160, 150)

अनर्वन्-[1]

अनस्-(°नस RV IV, 30, 10, °नो वायुरनिते, N XI 47) 'wind', is traced to √अन् 'to breathe', Indo-Eur *an-* 'to breathe', Lat *anima* 'life' (cf Ch II, (*d*), c, iv)

अनुष्टुभ्- (°ष्टुब् अनुष्टोभनात्, 'गायत्रीमेव त्रिपदा चतुर्थेन पादेनानुष्टोभति' इति ब्राह्मणम्, N VII, 13), is traced to अनु + √स्तुभ् , lit 'an additional expression of praise' being formed by the addition of a pāda to the three pādas of गायत्री The verb √स्तुभ् is the *bh-* extension of Indo-Eur *steu-* 'to praise loudly', Av *staoiti* 'he praises' (cf Ch II, (a), 8, vi)

अन्न- (°न्न कस्माद् , अत्तेर्वा, N III, 9) 'food', is traced to √अद् 'to eat', Gr. *édomai* 'I eat' (cf Ch I, 2 and Ch III, Type T, *s v.*)

अरण्यानी- (°नि voc RV X, 146,1 , °नी, अरण्यस्य पत्नी N IX,29) 'wife of अरण्य', probably 'a sylvan Deity'

अ-राति- (°तय· RV II, 23, 9 ; अदानकर्माणो वा, अदानप्रज्ञा वा, N III,11) 'an enemy', is traced to अ + √रा 'to give' signifying 'one whose acts are not generous' or 'one whose intentions are not charitable' , Indo-Eur *rē(i)-* 'to give', or 'a thing', Lat rēs 'a thing'

अर्क- (°र्कम् RV I, 10, 1 , °र्को देवो भवति यदेनमर्चन्ति, °र्को मन्त्रो भवति यदनेनार्चन्ति, °र्कमन्नं भवति यदर्चति भूतानि, N V, 4) 'God, mantra, food', is traced to √अर्च् 'to worship, honour, satisfy' , Indo-Eur *erk-* 'to sound clearly', Arm. *erg* 'song'

अर्थ- (अर्थोऽर्त्तेररणस्थो वा, N I, 18) 'wealth', is traced to √ऋ, lit 'which is gone to i e sought for' or 'staying in a stranger' The former meaning would be clearly acceptable to linguistics, as the word goes back to Indo-Eur *er-* 'to be set in motion', Gr *erethízdo* 'I excite'

1 As per detailed study in Ch II, (*a*), I, 1

अस्मयु- (°यु ∟°स्मऽयु ⅃ RV I, 142, 10, °युरस्मान् कामयमान, N VI,21) 'desiring us', has been formed with the suffix यु, Indo-Eur suffix *-iu-* cf Lith *dainius* 'a bard' from *daina* 'song' (cf BGG II², I, 294)

आदितेय-[1]

आधव- (°वम् ∟आऽध° ⅃ RV X, 26, 4, °व आधवनात्, N. VI, 29) 'stimulation' is traced to √धू, Indo-Eur *dheu-* 'to blow', Arm *dew-im* 'I am shaking'

आनुषक् (°षक् RV VIII, 45, 1, °षगिति नामानुपूर्व्यस्यानुषक्त भवति, N VI, 14) 'in continuous sequence' is traced to √सज्ज्, Indo-Eur *seg-* 'to be attached', Lith *sègti* 'to be attached'

आर्ष्टिषेण- (°ण RV X, 98, 5, °ण ऋष्टिषेणस्य पुत्र, N II, 10) 'the son of ऋष्टिषेण-', so far as it has been derived as ऋष्टिषेणस्य पुत्र is perfectly in accord with the etymological principles of Old Indo-Aryan

आ-युध- (°आयुधाय RV VII,46,1, °धम् आयोधनात्, N X,6) 'a weapon', is traced to आ+√युध्, lit 'that with which one fights', आ correspoding to Indo-Eur *ĕ*, *ŏ* 'near', 'by', Gr *ethelō* (side by side with *thélo*) 'to will', 'to be free', √युध् to Indo-Eur. *iudh-* 'to be in restless motion', Lith. *iudéti*, 'to move trembling'.

आ-शिस्- (°शीराशास्ते, N VI,8) 'a blessing', is derived form आ√शास्, Indo-Eur *k̂əs-* 'to instruct, hint', Arm *sastem*, 'I scold'

आ-सस्राण- (°णास RV VI, 37,3, आ-ससृवांस, N X, 3) 'moving repeatedly', an epithet of रथ्य- 'horse'; is traced to √सृ, Indo-Eur *ser-* 'to stream', Lett *sirt*, 'to swarm around'

आ-हनस्- (°न voc RV. X, 10, 8, आहना इव भवत्येतस्मादाहन स्यात्, N V, 2) 'damned', a term of abuse, is traced to आ+√हन्, lit 'one who is struck', the root √हन् corresponding to Indo-Eur *gᵘ̂hen-* 'to strike', Gr *theíno* 'I strike'

इदं-यु- (°युरिदं कामयमान, N VI,31) 'desiring this,' is traced to इदम्+the suffix -यु-, Indo-Eur *-iu-*, (cf s v अस्मयु-)

इध्म- (°ध्म समिन्धनात्, N VIII, 4) 'fuel', is traced to √इन्ध्, Indo-Eur *idh-* 'to burn', Gr *ithaínesthai* 'to be burnt'

इन्द्राणी- (°णीम् RV. X, 86, 11, °णी इन्द्रस्य पत्नी, N XI, 37) 'wife of Indra'

इम-था (°था RV V, 44, 1, था इति च [रूपोपमा] इम इव, N III, 16) 'like this', is traced to इदम्-+the suffix था 'in the sense of resemblance', this suffix occasionally occurs in Old Indo-Aryan as in यथा, तथा etc., though Indc-Eur can offer no parallel to it

1 As per full treatment in Ch II, (*a*), 1, ii

इषिर्- (°रेण RV VIII, 48, 7, एषणेन, N IV, 7) 'mobile', is traced to √इष् 'to drive', Indo-Eur prototype *eis-* 'to move violently', Lat *eira* 'anger'

इषु-धि- (°धि RV VI, 75, 5, इषूणां निधानम्, N IX, 13) 'a quiver', is traced to इषु-+√धा, lit 'the holder of arrows' (cf Ch IV *s v*)

इष्मिण (°ण RV I, 87, 6, इषणिन इति वा, एषणिन इति वा, N IV, 16) 'swift', is traced to √इष् (see *s v* इषिर-)

उत्स- (°त्सम् RV V, 32, 1, उनत्ते, N X, 9) 'a fountain', is traced to √उन्द् 'to wet', Indo Eur *ud-* 'to wet', Gr *húdōr* 'water'

उरण- (°ण ऊर्णावान् भवति, N V,21) 'a sheep', connected with ऊर्णा-, lit 'that which has wool,' Indo-Eur *ur u̯er* 'sheep, wool', Gr *eîros* 'wool', Pah *varak* 'wether'

उरा-मथि- (°थि RV VIII, 66, 8, उरणमथि, N V, 21) 'destroying sheep', the first member उरा- is Indo-Eur *ur-*, *uer-* 'sheep' (see *s v* उरण-)

उषस्- (°षसे RV I,113,1, °षा कस्माद्, उच्छतीति सत्या, N II,18) 'the dawn', is traced to √उच्छ्, which, according to Durga and RN (p 379) means 'to drive out' as given by *Dhātu-pātha* (√उच्छी विवासे), but possibly in Yāska's time the verb meant simply 'to shine', for Yāska does not give any object to the verb in his interpretation This verb is related to Indo-Eur *us-* 'to shine', Av *usaiti* 'shines'

ऊति- (°तये RV VIII,68,1, °तिरवनात्, N V,3) 'protection, help', is traced to √अव्, Indo-Eur *au̯*, *au̯ə-* 'to favour', Lat *aves-* 'to be desirous' According to the findings of Indo-Eur linguistics, *ū* and *ī* were often resultant vowels, being the result of the reduction of a dissyllabic base, loss of one of the vowels and the consequent lengthening of the short or reduced vowel The direct actual relationship of ऊ was with a dissyllabic root (called 'set' in Indo-Eur terminology), e g. *au̯əti*>ऊति- The basic form of ऊति- in Indo-Eur was a dissyllabic base *au̯ə* +the accented *-tí* Owing to the force of the accent on *-tí*, both the syllables of *au̯ə-* were reduced and became *ū* In all Indo-Eur languages, the reduced grade correspondents of *iə*, *uə*, are represented by *ī* and *ū*, respectively, cf शीत- but श्यायति, शूर- but शवीर-, हूत- but हवीमन्-, ह्वातृ- The full-grade vowel-gradation (Ablaut) may be noted in the dissyllabic 'set' base in शवीर-, हवीमन्- but the corresponding reduced grade vowel-gradation (by the dropping of a vowel and lengthening of *i* and *u*) in शीत-, हूत- In connection with words like ऊति-, Yāska says (II 2) that the phenomenon (now called सम्प्रसारण) is 'a place of two sorts of letters', viz words like ऊति- etc RN (301) asks if द्विप्रतिस्था(?ष्ठा)न was the name of

सम्प्रसारण according to the Grammarians referred to by Yāska. There is something in this suggestion, though it awaits further material for confirmation (cf Ch II, (*a*), 1, ii)

ऊर्ज्- (°र्ग् इत्यन्ननाम, ऊर्जयतीति सत, N III,8) 'food', is traced to √ऊर्ज् 'to invigorate', Indo-Eur *ûrg*- 'to swell with energy', Av *vərəzəna* 'effectiveness' (cf Ch II, (*d*), g, i)

ऋत्विज्- (°त्विक् कस्मात् ऋतुयाजी भवतीति वा, N III,19) is traced to ऋतु-+√यज्, both words being correspondent to Indo-Eur, the former to *er*- 'to arrange', the latter to *iâg*- 'to honour' (cf Ch II, (*d*), C, ii,g)

एव- (°वै RV VIII,68,4, अयनै, N XII,21) 'habit', is traced to √इ, lit 'as it goes', Indo-Eur *ei*- 'to go', Gr *eĩmi* 'I shall go' (cf Ch II, (*a*), 1, i)

ओमन्- (°ना RV VII,69,4, अवनाय, N VI,4) 'favour, kindness', is traced to √अव्, Indo-Eur *aû*- 'to favour', Av, *aomen*- 'helping' (cf Ch II, (*a*), 1, iii)

औशिज-[1]

कण्टक-[2]

कर्मन्- (°र्म कस्मात्, क्रियत इति सत N III,1) 'an action', is traced to √कृ 'to do', Indo-Eur *quêr* 'to do', Cornwall *pery* 'thou shalt make' (cf Ch II,(*a*),1,i)

काक- (°क इति शब्दानुकृति, N III,18) 'a crow', said to be onomatopoeic, Indo-Eur *qāq*- 'imitation of cowing', Lett *kaĩkis* 'a daw' (a kind of crow)

कु-चर्-(°र RV. I, 154, 2, IX, 180, 2, कुचर इति चरति कर्म कुत्सितम्, N I, 20) 'doing evil deeds', is traced to कु+√चर्, the verb to Indo-Eur *quêl*- 'to turn', Gr *pélomai* 'I am moving' For कु, however, no Indo-Eur parallel is available

कृकवाकु- (°कु VS XXIV,35, °को पूर्वं शब्दानुकरणम्, वचेरुत्तरम्, N XII,13) 'a cock', is traced to कृक- (said to be onomatopoeic)+√वच्, कृक- to Indo-Eur *qrq* 'imitation of hoarse, rough tones', Av *kahrkāsa*- 'vulture' lit 'cock-eater'

गङ्गा- (°ङ्गे voc RV X, 75, 5, गमनात्, N. IX, 26) 'name of a river', is traced to √गम् (intensive) This etymology is confirmed in his paper[3] on 'the derivation of the name Gangā' by Aryendra Sharma who has pointed out that most of the Vedic river-names like सरस्वती-, सरयू-, रेवा- refer to 'swift motion'

1 As per treatment in Ch II, (*a*), 1, ii.

2 *Ibid*, Ch I, 3, v

3 Compare the Summaries of the Papers (p 175) read at the 11th All India Oriental Conference, 1941

गधित (°ता RV I, 126, 6, गध्यतिर्मिश्रीभावकर्मा, N V, 15) 'united, embraced', is traced to √गध् 'to unit, combine', Indo-Eur *ghad-* 'to combine', Anglo-Sax *gadrian* 'to gather', Eng *gather*

गायत्र-, गायत्री- (°त्र, °त्री, गायते स्तुतिकर्मण, N I, 8, गायतो मुखादुदपतद् इति ब्राह्मणम्, N VII, 12) have been derived from √गाय् 'to praise', Indo-Eur *gā-* (1) 'to sing', cf Russ *gajati-* (=*gāiō*) 'to crow', Lith *gýsti-* 'to sing'

√गुह् (N XI, 32) 'to conceal', Indo-Eur *ghug̑h-* 'to conceal', Av *guz-* 'to conceal'.

ग्रीवा- (°वायाम् RV IV, 40, 4, °वा गिरतेर्वा, N II, 28) is traced to √गिर् (< √गॄ) 'to swallow', ग्रीवा- is related to Indo-Eur g^{u}*rī-* g^{u}*erī-* paralleled by Serbian *grīva* 'mane' These words further correspond to Indo-Eur g^{u}*er-*, g^{u}*erā-* 'to swallow', Lat *voro* 'I devour' to which गिरति < √गॄ is related (cf Ch II, (*a*), 5, a, v)

घृत स्नु- (°स्नू RV II, 27, 1, घृतप्रस्नाविन्य, N XII, 36) 'rich, copious', is traced to घृत- + √स्नु, lit 'dripping with butter', Indo-Eur *snāu-* 'to flow' (**snoviō*).

घोष- (°षम् RV X, 94, 1, °षो घुष्यते, N IX, 9) 'a sound', is traced to √घुष्, Indo-Eur *gheus-* 'to hear', Av *gaoš-* 'to hear' (cf Ch II, (*a*), 1, i)

चन्द्र- (°न्द्रश्चन्दते कान्तिकर्मण, N XI, 5) 'bright', is traced to √चन्द् 'to shine', Indo-Eur *quand-* 'to shine', Lat *candeo* 'I shine'

चित्त- (°त्तम् RV I, 170, 1, चेतते, N I, 6) 'the mind', is traced to √चित् 'to think', Indo-Eur *quit-* 'to watch', Old Bulg *čisti* 'honouring'

जरा- (°राऽबोध voc RV I, 27, 10 ; °रा स्तुति, जरते स्तुतिकर्मण, N X, 8) 'a praise', is traced to √जॄ 'to praise', Indo-Eur g^{u}*er(ā)-*, 'to raise one's voice', Lith *gẽras* 'good'

जरितृ-[1]

जरूथ- (°थम् RV VII, 9, 6, °थं गरूथं गृणाते, N VI, 17) 'a hymn', or, according to PW, 'noisy', referring to a monster vanquished by Agni, is traced to √गॄ 'to praise', Indo-Eur g^{u}*er(ā)*, see *s v* जरा-

जागृवि (°वि RV X, 34, 1, °विर्जागरणात्, N IX, 8) 'wakeful', is traced to √जागृ 'to wake', Indo-Eur *ger-* 'to wake', Gr *egeíro* 'I wake'

जार- (°र RV VI, 55, 5, आदित्योऽत्र जार उच्यते, रात्रेर्जरयिता, N III, 16) 'the sun', is traced to √जॄ 'to wear out', lit 'making the night old', Indo-Eur *g̑er-* 'to be old', Modern Pers *zāl*, 'old woman'

1 As per detailed study in Ch I, 3, iv

तनय- (°येषु RV VII, 46, 3, °य तनोते, N X, 7) 'offspring', is traced to √तन् 'to extend', Indo-Eur *ten-* 'to extend', Lat *tenēre* 'to extend'

तपुषि- (°षिम् RV III, 30, 17, °षिस्तपते, N VI, 3) 'glowing', is traced to √तप् 'to be warm', Indo-Eur. *tep-* 'to be warm', Lat *tepēre-* 'to be warm'

तविषी-(°षीम् RV I, 187, 1, बलनाम तवतेर् वृद्धिकर्मण, N IX,25) 'power', is traced to √तु 'to increase', Indo-Eur *teu-* 'to swell', Gr *taús* 'great'

तिरस्-(°र RV V, 75, 7, तीर्णं भवति, N III, 20) 'through' is traced to √तॄ (=√तर) 'to cross', Indo-Eur *ter-* 'through' or 'to go through', Old Irish *tre* 'through' (cf Ch II, (*a*), 1, iv)

तूताव (RV I, 94, 2, तुताव, N IV,25) 'he grows', is derived from √तु 'to grow' (pf 3, 1, cf. *s v* तविषी-)

तृष्णज्- (°ष्णजे ⌊°ष्णऽजे⌋ RV V, 57, 1, °ष्णक् तृष्यते, N XI, 15) 'thirsty', is traced to √तृष् 'to be thirsty', Indo Eur *trs-* 'to be dry', Goth *thaúrsus* 'dry'

तोद-(°दस्य RV I, 150, 1, °दस्तुद्यते, भूमेर्बिलं तोद उच्यते, तद्धि तुन्नं भवति, दीर्घत्वात् N V, 6) 'a goad' or 'a hole', is traced to √तुद् 'to pierce', Indo-Eur *tud-* 'to strike', Lat *tundo* 'I thrust, strike'

त्वष्टृ-(°ष्टारम् RV X, 110, 9, °ष्टा त्वक्षते करोतिकर्मण, N VIII, 13) 'a fashioner', is traced to √त्वक्ष् 'to make', Indo-Eur *tueq-* 'to weave, plait', Av *thwaxša-* 'to work diligently'

दण्ड्य-(°ण्ड्य पुरुषो दण्डमर्हतीति वा, दण्डेन सपद्यत इति वा, N II, 2) has been explained, evidently, on the basis of the suffix -य-, lit 'one who deserves punishment' or 'one who possesses a cudgel' The former sense is perfectly acceptable, but the latter meaning cannot be confirmed by any parallel

दभ्र- (°भ्राणि RV I, 126, 7, °भ्र दभ्नोते, सुदम्भं भवति, N III, 20) 'small', is traced to √दभ् 'to injure', lit 'that which can be easily injured or cut, being small', the Indo-Eur prototype being *dhomb-* 'to injure', Gr *átembo* 'I injure'

दिद्युत् (°द्युद् RV VII, 46, 3, °द्युत् द्युतेर्वा द्योततेर्वा, N X, 7) 'name of a weapon', particularly mentioned with reference to Indra's thunderbolt, is traced to √द्यु or √द्युत् 'to shine', in the former case, formed by the addition of the suffix त्, in the latter case forming a radical noun, Indo-Eur *diū-* 'to shine' Lat *jū-*(piter-)'jupiter' (cf Ch II, (*d*), 3, ii)

दिविष्टि- (°ष्टिषु RV VIII, 4,19, दिव एषणेषु, N VI, 22) 'an effort for heaven', is traced to दिव्-+√इष् 'to seek', the latter is traced to Indo-Eur *is-ŝko-* 'to seek', Old High Germ *eiskon-* 'to seek'

दिव्य- (°व्य RV I, 164, 46, °व्यो दिविजः, N VII, 18) 'divine', adj formed from दिव्- 'heaven' (cf *s v* दिद्युत्-)

दिश्- (दिश कस्मात्, दिशते, N II, 15) 'a dırectıon', ıs traced to √दिश् 'to show', Indo-Eur *dik̂-* 'to show', Gr *deíknumı* 'I show'

दीधिम (RV VIII,99, 3 ⌞°म SV I, 267⌟, अनुध्यायाम, N VI, 8) 'we meditate upon', aor pr formed from √ध्या, Indo-Eur *dheıā-* 'to see', Goth *fıludeısei* 'craftıness' The relatıon of इ to या as spotted by Yāska, not only occurred ın OIA but also ın Indo-Eur धि ın दीधिम ıs a reduced form of √धी Phılologıcally, the same form appears ın धियसान- 'attentıve', धिषण- 'wıse' These धि forms were weaker forms There were four shades of such 'Ablaut' (vowel gradatıon cf Ch II, (*a*), 5,a,ııı) forms ın Indo-Eur, vız

	ıı̂	*ıə̂*	*eı̂*	*ī*
Indo-Eur	*dhııə-*	*dhıə-*	*dheı(ā-)*	*dhī-* 'to see'
Lıth	*dímsta*	ध्यामन्-	Av *daēnā* 'to see',	Modern Pers *dīdan*,
	'seems'	'thought'	'relıgıon'	'poetıcal ınspıratıon' धी-

दुन्दुभि- (°भे voc. RV VI, 47, 19, °भिरिति शब्दानुकरणम्, N IX, 1-3) said to be onomatopoeıc whıch ıs evıdent, though no Indo-Eur parallel ıs avaılable

दूढी-(°ढ्यं. ⌊दु ऽध्यं⌋ RV VIII,75,9, दुर्धियं, पापधिय, N V,23) 'evıl-ıntentıoned', ıs traced to दुस् + धी-, the former goıng back to Indo-Eur *dus* 'evıl', Gr *dus* 'evıl' and धी- to Indo-Eur *dhī-* 'to see', Lıth *dítme* 'wısdom' Accordıng to WAG (I, pp 44, 173, 275), the cerebral ढ here ıs the product of *s*+*dh* *s*, ın the prımıtıve OIA stage, became *ẓ*, owıng to the effect of the precedıng *u*, thus दूढ्य goes back to *dus*+*dhya*-<*duẓ*+*dhya-*, whıch wıth the elısıon of *ẓ* and compensatory lengthenıng of *u*, became दूढ्य Indo-Ira *ždh*, consequently, became ptoto- OIA *ẓdh-*, cf *nīḍá-* Indo-Eur *nızdó-* 'nest' (cf Ch I, 3, vı)

देव-श्रुत्- (°तम् RV X, 98, 7; °तं देवा एन शृण्वन्ति, N II, 12) ıs derıved as देव-+√श्रु, lıt 'he whom the Gods hear, heard by the Gods', देव- ıs traced to Indo-Eur *deı̂uo-* 'to shıne', Av *daēva-* 'demon' and √श्रु to Indo-Eur *k̂lu-* 'to hear', Lat *k̂luo* 'I am called'

देव-हूति-(°तय RV X,44, 6, ये देवान् आह्वयन्त, N V,25) ıs rendered as 'one who has ınvoked the Gods'. Evıdently, √ह्वे 'to call' ıs the verb, Indo-Eur *ĝhu̯-* 'to call', Av *zbayeıtı* 'he calls'

द्विता-(°ता RV III, 17, 5, द्वैधम्, N V, 3) rendered as द्वैधम् 'double', goes back to Indo-Eur. *duı̂-ta* 'two', Old Prus *duvıtā parnam* 'ın two lınes'

द्वि-बर्हस्- (°र्हा RV VI, 19, 1, °र्हा द्वयो स्थानयो परिवृढो मध्यमे च स्थाने उत्तमे च, N VI, 17) 'doubly thıck, stout, strong', an epıthet of Indra, ıs traced to द्वि-+√बृह् 'to be bıg', Indo-Eur *bherĝh-* 'hıgh', Old Hıgh Germ. *berg* 'mountaın'

धर्मन्-(°र्माणम् RV I, 187, 1, धारयितारम्, N IX, 25) 'supporter', is traced to √धृ 'to hold', Indo-Eur *dher-* 'to support', Gr *therapōn* 'servant'

धातु-(°तुर्दधाते, N I,20) 'a root, or stem', is traced to √धा 'to put', Indo-Eur *dhē-* 'to put', Gr *títhēmi* 'I put'

धिष्ण्य- (°षण्यो धिषणाभव, N VIII, 3) 'pious', adj formed from धिषणा- 'speech' or rather 'devotion'

धुनि- (°नि RV X 89, 5, °निर्धूनोते, N V, 12) 'that shakes', is traced to √धू 'to shake', Indo-Eur. *dhəs-* 'to act religiously', Gr *theós* 'God'

धेनु- (°नुम् RV I,164, 26, °नुर्धयते N XI, 42) 'a cow', is traced to √धे 'to suck', Indo-Eur *dhēin-*, *dhēi* 'to suck, suckle', Av *daēnu-* 'female of four-footed animals'

नसन्त (RV IV, 58,8, नमतिकर्मा वा, N VII,17) 'bend, are inclined', is, evidently, aor pr, formed from √नम्, goes back to Indo-Eur. *nem-* to bend', Gr *némos* 'female private parts'

नाराशंस- (येन नरा प्रशस्यन्ते स °शंसो मन्त्र, N IX, 19) 'a *mantra* by which men are praised', is traced to नर-+आ+√शस्

निपात- (°ता उच्चावचेष्वर्थेषु निपतन्ति, N I,4) 'a particle' is traced to नि√पत्, lit 'that which falls into various meanings', Indo Eur *pet-* 'to fall', Lat *peto* 'I rush'

नियुत्वत्- (°त्वान् RV VII, 39, 2, नियुतोऽस्याश्वा, N V, 28) 'one fitted with a team of horses', the suffix वन्त् being attached to नियुत्- 'a team of horses'

पङ्क्ति[1]-

पुश्- (पड्भि RV X, 99, 12, स्पाशनैरिति वा, स्पर्शनैरिति वा, N V 3) 'a glance' is traced to √स्पश् 'to see' Indo-Eur *spek̂-* 'to see acutely', Lat *specio* 'I see' (cf Ch II, (*a*), 8, xiii)

पथिन्-[2]

पर्वत- (N I, 20), rendered as पर्ववान् 'having joints', has been derived from पर्वन्- 'a joint'; Indo-Eur *per* 'a knot', Gr *peirēnante* 'knotting, rendering firm by uniting'

पवित्र- (°त्र पुनाते, N V, 6) 'a *mantra*, the water, a ray etc', is traced to √पू 'to purify', Indo-Eur *pŭ-* 'to purify', Lat *pūrus* 'pure'

पाक- (°कम् RV I, 164, 21, °क पक्तव्यो भवति, N III, 12) 'ripe', is traced to √पच्, Indo-Eur *peqû-* 'to cook', Gr *péssō* 'I cook'

1 As per treatment in Ch II,(*a*), 8, iv

2 *Ibid*, Type A, *s v*

पार्- (°र पर भवति, N II, 24) is traced to **पर-** 'beyond', both forms have Indo-Eur correspondences, viz *per-ṷo-* 'to carry beyond' and *per-* 'beyond', Old Ice *fēran* 'to go', Gr *perās* 'I press'

पार्श्व- (°र्श्वत VS XXI, 43 , °र्श्व पर्शुमयमङ्ग भवति, N IV, 3) 'made of ribs'; is traced to **पर्शु-** 'rib'

पाश-(°श पाशयतेर्विपाशनात् , N IV, 2) 'a net', is traced to √पाश् 'to tie', Indo-Eur *p̂ᵊk-*, *pāk̂-* 'to make fast, to tighten', Lat *paciscor* 'to make a treaty', *pāx* 'a treaty, peace'

पितु- (°तुम् RV I, 187, 1 , °तुरित्यन्ननाम, प्यायते , N IX, 24) 'food', is traced to √प्याय् , Indo-Eur *pīt-* 'to swell with fat', Old Bulg *pitati-* 'to nourish'

पियारु- (°रुम् RV I, 190, 5 , °रु देवपीयु, पीयतिर्हिंसाकर्मा, N IV, 25) 'abusive', is traced to √पी 'to injure', Indo-Eur *pī-* 'to curse', Old High Germ *fīēn* 'to hate'

पुरन्धि- (°न्धिम् RV VII, 39, 4 , °न्धिर्बहुधी , तत्क पुरन्धि , भग इत्येकम् , इन्द्र इत्यपर, स बहुकर्मतम , N VI, 13) 'one who has great wisdom or action' (referring to Bhaga or Indra (cf Type B, *s v*)

पुरूरवस्- (°व voc. RV X, 95, 7 , °वा बहुधा रोरूयते, N X, 46) 'proper name of a divine being of the middle region', is traced to पुरु- + √रु, lit 'one who cries a great deal' This is confirmed by an actual occurrence of this word in this literal sense in RV I, 31, 4, where it is an epithet of मनु- (cf. PW GW)

पुरो-हित- (°त RV X, 98, 7 , पुर एनं दधति, N II, 12) 'a priest', is traced to पुरस्- + हित-, lit 'placed before' , पुरस्- to Indo-Eur *peres* 'before', Gr *pres-bus* 'old', and हित- to Indo-Eur *dhi-* 'to place', Lat *creditus* 'believed'

पुलु-काम- (°म RV I, 179, 5 , N VI, 4) is rendered as पुरुकाम- , पुलु- 'much', going back to Indo-Eur *pelu-* 'much', Gr *polús* 'much' ; काम- to Indo-Eur *qā-* 'to desire', Lett. *kāmet* 'to be hungry' (cf Ch II (*a*), 4)

पुष्कर-(°रे RV VII, 33, 11, °रमन्तरिक्षं पोषति भूतानि, उदक पुष्करं पूजाकर पूजयितव्यं वा, इदमपीतरत् पुष्करमेतस्मादेव, पुष्कर वपुष्करं वा, N V, 14) 'atmosphere, water or flower', is traced to √पुष्+√कृ, √पुष् to Indo-Eur *pūs-* 'to swell', Old Bulg *puchati* 'to puff up' , for √कृ cf *s v* कर्मन्-

पूर्व-था (RV V,44,1 , N. III,16) 'like before', is traced to पूर्व- + था (see *s v* इमथा)

पूषन्- (°षन् voc RV. VI,58, 1 , यद्रश्मिपोष पुष्यति तत्पूषा भवति, N. XII, 16) 'a name of the Sun-God', is traced to √पुष् (see *s v* पुष्कर-)

पृतनाज्य-(°ज्येषु RV X, 102, 9, °ज्यमिति संग्रामनाम, पृतनानाम् अजनात्, N IX, 24) 'a battle', is traced to पृतना-+√अज्, lit 'that wherein men drive against one another' The first component of this word e g पृतना-, पृत्- goes back to Indo-Eur pr-, per- 'to strike, Lith perti 'to strike', and the second component √अज् to Indo-Eur ag- 'to drive', Lat ago 'I drive', Av azaiti 'he drives'

पृथुष्टुका- (°के voc ⌊°थुऽस्तु°⌋ RV II, 32, 6, स्तुक स्त्यायते सङ्घात, N XI, 32) an epithet of सिनीवाली-, lit 'whose locks of hair are large' स्तुक- 'lock of hair', is traced to √स्त्याय् 'to thicken', Indo-Eur stū- 'to thicken', Lett stūkis 'a child wrapped in clothes'

पेशस्- (°श इति रूपनाम, पिंशतेर्विपिशित भवति, N VIII,11) 'form', is traced to √पिश् 'to fashion', Indo-Eur pink-, pik-, peik- 'to colour', Gr poikílos 'variegated'

पैजवन- (°न पिजवनस्य पुत्र, N II, 24,) 'a son of पिजवन-'

प्रत्नथा (⌊°त्नऽथा⌋ RV V, 44, 1, N III, 16) 'as before', is traced to प्रत्न (=पूर्व-), see s v पूर्वथा

प्रथम-(°मा RV X,27,23, N II,22) 'foremost', is traced to प्र+-तम-, an etymology corroborated by Indo-Eur. pro+tam 'foremost, first', Av. fratama 'foremost' WAG (III,404) points out that the literal meaning of प्रथम- is 'foremost' The word contains two Indo-Eur superlative suffixes -tha- and -ma- This ordinal superlative sense is indicated by RV 1, 152, 3a अपादेति प्रथमा पद्वतीनाम्, 'though footless, she steps before all footed things'

प्रधि- (°धय ⌊प्रऽध°⌋RV I, 164,48, °धि प्रहितो भवति, N IV,26) 'the portion of a wheel around the navel', is traced to प्र+√धा, lit 'that which is set', going back to Indo-Eur pro- 'forwards', Lat pro- 'onwards', and √धा 'to set' (cf s v पुरोहित-)

प्रसिति- (°तिम् ⌊प्रऽसि°⌋ RV IV, 4, 1, °ति प्रसयनात्, तन्तुर्वा जाल वा, N VI, 1), 'a thread or net', is traced to √सि 'to bind', Indo-Eur sī- 'to bind', Gr himás 'strap'

बन्धु- (°न्धु RV I, 164, 33, °न्धु सबन्धनात्, N IV, 21) 'a kinsman', is traced to √बन्ध्, lit 'one who is bound (together)', Indo-Eur bhend- 'to bind', Anglo-Sax bindan 'to bind', Eng bind

बृहत्- (°हत् RV II, 11, 21, महतो नामधेय परिबृढ भवति, N I,7) has been connected with बृढ- 'enlarged', Indo-Eur. bhrgh 'high', Av bərəzant- 'lofty'

ब्रह्मन्- (n), ब्रह्मन्- (m) (°ह्मा RV X, 71, 11, °ह्म परिबृढ सर्वत ⌊ ऋगादिलक्षण वा, जगत. कारण वा⌋, °ह्मा सर्वविद्य परिबृढ श्रुतत, N I, 8), 'a prayer' and 'one well-versed in Vedic lore' respectively, have been connected with परिबृढ- 'eminent, high', the former owing to all-surpassing greatness, the latter on account of his learning (see s v बृहत्-).

भग- (°ग RV II,11,21, °गो भजते, N I, 7) 'wealth', is traced to √भज् 'to be enjoyed', Indo-Eur *bhag-* 'to divide', Old Bulg *bogatŭ* 'rich'

भारद्वाज- (भरणाद् भारद्वाज, N III, 17) 'name of a seer', is a compound, the first member of which has been traced to √भृ 'to carry', Indo-Eur *bher-* 'to carry', Gr *phérō* 'I carry'

भार्म्यश्व- (°श्वो भृम्यश्वस्य पुत्र, N IX, 24) 'name of a person', son of भृम्यश्व-

भीम-, भीष्म- (°म RV I, 154, 2, °मो बिभ्यत्यस्मात्, °ष्मोऽप्येतस्मादेव, N I, 20) 'dreadful', is traced to √भी 'to fear', Indo-Eur *bhī* 'to be afraid', Lith *bijoti-s* 'to be afraid'

मघ- (°घमिति धननामधेय मंहतेर्दानकर्मण, N I, 7) 'wealth', is traced to √मंह् 'to give', Indo-Eur *mon(e)gh-*, *mngh-* 'rich, much', Old Bulg *mŭnogŭ* 'much', WW also connects it with √मंह् 'to present'

मनस्- (°नो मनोते, N IV, 4) 'mind', is traced to √मन् 'to think', Indo-Eur. *men*, 'to think', Lith *menù* 'I mention' It is a -*s*- extension of *men-*, Indo-Eur *men es*, Gr *ménos* 'rage'

मन्त्र- (°न्त्रा मननात्, N VII, 12) 'a verse', is traced to √मन् (see s v मनस्-).

मन्द्रजिह्व- (°ह्वम् [°न्द्रऽजि°] RV I, 190, 1, मन्दनजिह्वम्, N. VI, 23) 'one whose tongue is pleasing', an epithet of Brhaspati (see Type G, s v गृत्समद-)

मन्मन्- (°न्मानि RV X, 110, 2, मननानि, N VIII, 6) 'thought', is traced to √मन्

मरुत्वत्- (°त्वान् RV III, 47, 1, मरुद्भिस्तद्वान्, N IV, 8) is traced to मरुत्-+वत् an epithet of Indra, lit 'accompanied by Maruts', formed by the Indo-Eur suffix *u̯ent-*

मेधाविन्- (°वी कस्मात्, मेधया तद्वान् भवति, N III, 19) 'a wise man', is traced to मेधा-+विन्- The suffix -विन्- was Indo-Aryan, not Indo-Eur

मौजवत- (°तस्य [°जऽव°] RV X, 34, 1, °त, मूजवति जात, N. IX, 8) is traced to मूजवत् i.e 'produced in the mountain named मूजवत्-'

यजुस्-, यज्ञ- (°जुर्यजते N VII, 12, °ज्ञ कस्मात्, प्रख्यात यजतिकर्मेति नैरुक्ता, N III, 19) the former means 'a sacrificial formula', and the latter 'a sacrifice', both are traced to √यज् to worship', Indo-Eur *i̯aĝ-* 'to honour', Av *yazaiti* 'he worships'

यम- (°मम् RV X, 14, 1, °मो यच्छतीति सत, N X, 19) 'name of a deity', is traced to √यम्, Indo-Eur *i̯em-* 'to restrain', Gr *hēmros* 'tame'

यूथ- (°थम् RV IV, 38, 5, यौते, समायुतं भवति, N IV, 24) 'a herd', is traced to √यु 'to combine', Indo-Eur *i̯ū̆-* 'to combine', Lett *jūtis* 'a joint'

रथ्य- (°थ्यास RV IV, 37, 3, °थ्या अश्वा, रथस्य वोढार, N X, 3) 'a horse', is derived from रथ-, lit 'a carrier of a chariot'.

रयि- (°यीणाम् RV I, 96,7, °यिरिति धननाम, रातेर्दानकर्मण, N IV, 17) 'wealth', is traced to √रा 'to give' (cf s v अराति-)

रराण- (°ण RV X, 98, 7, °णो गातिरभ्यस्त, N II, 12) 'giving', is traced to √रा (cf s v अराति-)

रोधस्- (°ध कूलं निरुणाद्धि स्रोत, N VI, 1) 'a bank', is traced to √रुध् 'to obstruct', lit 'that which obstructs a stream' Though √रुध्, in this sense, has no Indo-Eur parallel, its actual occurrence in this sense in Old Indo Aryan is an admitted fact

वरीयस्- (°य RV X, 110, 4, °यो वरतरम्, उरुतर वा, N VIII, 9) 'further', comparative of वर-, Indo-Eur u̯er 'broad', Gr *eurús* 'broad'

वरुण-(°ण RV V, 85, 3, °णो वृणोतीति सत, N X,3) 'name of a deity', is traced to √वृ 'to protect, to cover', Indo-Eur u̯er- 'to protect', Gr *ouranós* 'heaven' (**ovorv-anos*).

वर्षा-(°र्षा, वर्षत्यासु पर्जन्य, N IV, 27) 'rainy season', is traced to √वृष् 'to shower', Indo-Eur u̯ers- 'to be wet', Gr *érsē* 'dew'

वव्रि- (°व्रिम् RV I, 164, 24, cf Ch II, (*a*), *1*, vi), Indo-Eur *ur- u̯er- u̯erā-* 'to cover, to protect', Gr (*v*) *rinos* 'leather' Of the three parts of this word, *vr-* goes back to Indo-Eur u̯r- 'to shut', cf Gr (*v*)*rinos* 'skin, leather', Indo-Eur *wer-*, cf Anglo-Sax. *wer* 'protection'. As regards the final *i*, it goes back to Indo-Eur ə, so that the Indo-Eur form was *vavrə*, (cf HIG 141-2)

वसूयु- (°यव ⌊°सुऽय°⌋ RV IX, 112, 3, वसुकामा; N VI, 6) 'desirous of wealth', is traced to वसु-+the suffix -यु- (cf s v अस्मयु-, इदयु-)

वस्त्र- (°स्त्र वस्ते, N IV,24) 'a cloth', is traced to √वस् 'to cover', Indo-Eur u̯es- 'to dress', Lat *vestis* 'dress'

वस्त्रमथि- (°थिम् ⌊°स्त्रऽम°⌋ RV IV, 38, 5, वस्त्रमथिम्, वस्त्रमाथिनम्, N IV,24) 'robbing clothes', is traced to वस्त्र-+√माथय्, the second member goes back to Indo-Eur *meth-* 'to turn, to shake', Gr *mothura* 'handle of rudder'

वाच्- (वाक् कस्माद्वचे., N II, 23) 'speech', is traced to √वच्, Indo-Eur. u̯eku̯- 'word', Lat *voco* 'I speak'

वाम- (°मस्य RV I, 164, 1, वननीयस्य, N IV, 26) 'nice, pleasing', is traced to Indo-Eur u̯en- 'to desire', Lat *venus* 'the Goddess of love'

वावशान- (°न RV X, 5, 5, वष्टे, N V, 1) 'willing', is traced to √वश् 'to love', Indo-Eur u̯ek̂- 'to wish', Gr *hekṓn* 'willing'.

वाशी- (वाशी° RV. I, 87, 6, वाशीति वाङ्नाम, वाश्यत इति सत्या, N IV 16) 'speech', is traced to √वाश् 'to cry', Indo-Eur u̯āk, u̯āg- 'to cry', Lat *vāgīre* 'to cry'

वास्तु- (वास्तो ° RV VII, 55, 3, °स्तुर्वसतेर्निवासकर्मण, N X,16) 'a house', is traced to √वस् 'to dwell', Indo-Eur u̯es- 'to dwell', Lat *vesta* 'Goddess of the hearth'

वाहिष्ठ- (°ष्ठ RV X, 139, 6, वोढृतम, N V, 1) 'the best carrier', an epithet of स्तोम, is traced to √वह्, Indo-Eur u̯egh- 'to move', Old High Germ *wegan-* 'to move'

विंशति-[1]

विदथ (°थानि RV III, 27, 7, वेदनानि, N VI,7) 'direction, instruction', is traced to √विद् 'to know', Indo-Eur u̯id- to see', Gallic *druides* 'very wise (*dru+u̯id-*)'

वियुता- (°ते ∟विय्युु°⌟ RV III, 54, 7, °ते द्यावापृथिव्यौ वियवनात्, N IV, 25) heaven and earth', is traced to वि+√यु 'to separate' वि going back to Indo-Eur u̯i- 'apart', Gr (*v*)*idios* 'own', and √यु to Indo-Eur i̯eu- 'to mix, Lat *iaut*, 'to arrange in a series'

विश्वथा (∟°श्वऽथा⌟ RV V, 44, 1, विश्व इव, N III, 16) 'like all,' is traced to विश्व +the suffix था (see *s v* इमथा, प्रत्नथा)

वीळिता (°ता RV II, 24, 3, °ता, वीळयतिश्च व्रीळयतिश्च संस्तम्भकर्माणौ, N V, 16) 'stiff, stiff-necked', is derived from √वीळ् 'to be stiff', 'Indo-Eur u̯-es-d 'to pursue', Old Irish *fē* 'anger', Lat *vī-r-ēs*, 'powers'

वृषभ- (°भ RV III, 47, 1, वर्षितापाम्, N IV, 8) 'one who showers water', + is traced to √वृष् (see *s v* वर्षा-)

वृषाकपायी- (°यि voc RV X, 86, 13, °यी, वृषाकपे पत्नी, N XII, 9) 'wife of वृषाकपि-, a son of Indra'

शिमी-(शिमी° RV X,89, 5, शिमीति कर्मनाम, शमयते, N V, 12) 'action', is traced to √शम् 'to exert one's self', Indo-Eur k̑əm- 'to be tired', Gr *koma* 'deep sleep'

शिशीते (°ते RV V,2,9, निश्यति, N. IV,18) 'sharpens' pr 3 1, formed from √शो 'to sharpen', Indo-Eur k̑ə- 'to sharpen', Lat *catus* 'acute' As regards Yāska's connecting the *i* of शिशीते to *ā*, it should be noted that *ī*, like *ū* in *ūti-* (see *s v* ऊति) is the result of reduction of two syllables viz *əyə*, the second syllable of which was *ā* when yet unreduced, cf शीत- but श्यायति, so *ī* corresponds indirectly to *ā* in the root of शिशीते

शुक्र- (शुक्र° RV X, 110, 6, °क्र शोचतेर्ज्वलतिकर्मण, N VIII, 11) 'bright', is traced to √शुच् 'to burn', Indo-Eur k̑uq- 'to shine', Gr *kúknos* 'swan'

शुचि- (°चि RV II, 1, 1, N VI, 1) 'shining', is traced to √शुच् (cf *s v* शुक्र-).

1 As per detailed study in Ch I, 3, 11

शुन्ध्यु- (°न्ध्युव RV I,124,4, °न्ध्यु आदित्यो भवति, शोधनात्, N IV,16) 'the sun', is traced to √शोधय्, as it cleans, Indo-Eur *k̂u-dh* 'to brighten', Gr *katharos*' 'pure'

श्रद्धा-[1]

सग्राम- (°म कस्मात्, सगतौ ग्रामौ, N III, 9) 'a battle', is traced to सम्+ग्राम-, lit 'in which two groups come together', सम् going back to Indo-Eur *som* 'with', and ग्राम- to Indo-Eur *grem-* 'to bring together', Anglo-Sax *crammian* 'to cram', Eng *cram*

*संचय- (°य आचितमात्रो महान् भवति, N V,26) 'a heap', is traced to √चि 'to collect', Indo-Eur *quei-* 'to lay in layers', Gr *poiéo* 'I make'

सत्य- (°त्य सत्प्रभव भवति, N III,13) 'true', is traced to सत्-, lit 'that which arises from the true', Indo-Eur *sn̥tio* 'belonging to existant', Av *haithyō* 'true'

समुद्र- (°द्र समुद्रको भवति, समुनत्ति वा, N II, 11) is traced to सम्+उद्- 'water' or to सम्+√उन्द् to wet' For सम्, see *s v* सग्राम- and, for उद्र-, Indo-Eur *ud-* 'to wet', Gr *húdōr* 'water' (cf Type A, *s v.*)

सरस्वती- (°ति voc RV X,75,5, °ती, सर इत्युदकनाम सर्त्तेस्तद्वती, N IX, 26) 'name of a river', is traced to √सृ 'to move', from which सरस्- 'water' is said to have been derived, Indo Eur. *ser-* 'to stream', Lett *sirt* to swarm about'

सवितृ- (°ता RV X, 149, 1, सर्वस्य प्रसविता, N X, 31) 'one who stimulates, the sun', is traced to √सू 'to impel', Indo-Eur *seu-* 'to set in motion', Av *hav-* 'to set in motion'

सहस्र-[2]

साति (°सातये RV V,46,7, °ससननाय, N XII, 45) 'attainment', is traced to √सन् 'to gain, to win', Indo-Eur *sen-* 'to prepare', Gr *hanúo* 'to bring about'

साध्य- (°ध्या· RV I, 164, 50, देवा साधनात्, N XII, 41) 'a class of deities', is traced to √साधय् 'to accomplish', lit, 'that who accomplishes', Indo-Eur *sāidh-* 'to proceed towards an object'

सुदत्र- (°त्र ⌞सुऽद°⌟ RV VII, 34, 22, कल्याणदान, N VI, 14) 'giving good gifts', is traced to सु+√दा 'to give', सु going back to Indo-Eur *su-* 'good', and √दा to Indo-Eur *do-* 'to give', Gr *dídōmi* 'I give'

सूची-[3]

सूर्या- (°र्ये voc RV X, 85, 20, °र्या, सूर्यस्य पत्नी, N XII, 7) 'the wife of सूर्य-'

सृप्र- (सृप्र° RV VIII,32,10, °प्र सर्पणात्, इदमपीतरत् सृप्रमेतस्मादेव, सर्पिर्वा, तैल वा, N VI, 17) 'greasy (ghee or oil)', is traced to √सृप्, Indo-Eur *serp-* 'to creep', Lat *serpso* 'I creep'

1 As per detailed study in Ch I, 3, iii, and Ch iv, *s v*

2 *Ibid*, Ch I, 3, i

3 *Ibid*, Ch II, (*a*), I, ix.

सोम- (°मस्य RV IV, 26, 7, °म ओषधि, सुनोते, यदेनमभिषुण्वन्ति, N XI, 2) 'name of a herb', is traced to √सु 'to press', Indo-Eur *seum* 'juice', Av *hauma-* 'soma'

सोमन्- (°मानम् RV I, 18, 1, सोतारम्, N VI, 10) 'one who prepares soma'

सोम्य- (°म्यम् RV I, 19, 1, सोममयम्, N X, 37) 'full of soma', is traced to सोम

स्तिया- (°यानाम् RV VI,44,21, °या आपो भवन्ति, स्तायनात्, N VI,17) 'stagnant water', is traced to √स्त्याय् 'to be condensed', Indo-Eur *stī* 'to thicken', Lat *stiria* frozen drop' (cf Ch II, (*a*) 1, xi)

स्तोतृ- (°ता स्तवनात्, N III, 19) 'a praiser', is traced to √स्तु 'to praise', Indo-Eur *stu-* 'to praise aloud', Gr *steũtai* 'he boasts'

स्तोम- (°म N. VII, 12) 'a hymn', is traced to √स्तु (see *s v* स्तोतृ)

स्वश्वस्- (°श्वा ∟ सुऽअ° ⅃ RV V, 37, 1, स्वञ्चन, N V, 7) 'flexible', is traced to सु+√अञ्च् 'to bend', Indo-Eur *ank* 'to bend', Gr *ankṓn* 'elbow' (cf Ch. II,(*a*),8,i)

स्वस्ति- (°स्तये RV I, 1, 9, °स्तीत्यविनाशिनाम, अस्तिरभिपूजित, सु अस्तीति, N III, 21) is traced to सु+अस्ति, as RN has pointed out (540), is a noun here, the whole word means 'an honorable existence' (cf. Ch II, (*a*), 8, i)

ह्रथ- (°थात् RV VIII, 67, 5, हननात्, N VI, 27) 'a stroke', is traced to √हन् 'to strike', Indo Eur *g͡ʷhen* 'to strike', Gr *theíno* 'I strike' More correctly, however, Indo-Eur *n*, is not dropped here, but changed into *n̥>a* But, according to HIG (142), the correct Indo-Eur correspondent here is not *n̥* but *nə*, which was expected to become *ni* in OIA, as in *jaj-ni-se* (Ch II, (a), I vii)

हरि- (°रिम् RV. X, 101, 103, °रि सोमो हरितवर्ण, N IV, 19) 'the soma', so called because its colour was green, Indo-Eur *ĝhel-* 'green or yellow', Lat *helvus* 'yellow'

हविर्धान- (°ने, हविषां निधाने, N. IX, 36) 'the cart on which the soma plant is brought for the sake of pressing', is derived as हविस्-+√धा, the former to Indo-Eur *ĝheu-* 'to pour', Gr *chéo* 'I pour' and the latter to Indo-Eur *dhē-* 'to put', Gr *títhēmi* 'I put'

ह्रद- (°दा RV X, 71, 7, °दो ह्रादते शब्दकर्मण, N I, 9) 'a tank', is traced to √ह्राद् 'to sound', Indo-Eur *ĝhlād* 'to sound', Gr *kéchlāda* 'I make noise'

Type E

Words, the etymology of which is phonologically sound, but semantically unacceptable :—

अर- (°अरे RV I, 164, 13, °रा प्रत्यृता नाभौ, N IV, 27) 'the spoke of a wheel'

is traced to प्रति+√ऋ 'to go', lit 'gone towards (the navel of the wheel)' Here √ऋ which meant to 'arrange' and not 'to go' was the correct origin semantically because spokes are 'fitted in a wheel', to Indo-Eur *ar-* 'to arrange', Gr *ararisko-* 'I set together'

उर्वी- (°र्वी RV III, 33,6, °र्व्य ऊर्णोते वृणोतेरित्यौर्णवाभ, N II, 26) 'broad', is traced to √वृ 'to cover' The Indo-Eur stem of this word, however, viz *ur-*, *uru-* *u̯er-*, means 'broad', Av *uru-*, 'broad'

ऋग्मिय- (°यम् RV VI, 8, 4, N VII, 26) is rendered as ऋग्मन्तम्, अर्चनीयम् or पूजनीयम् What the exact shades of difference between these equivalents are, is obscure But phonologically the word is rightly connected with √अर्च् or √ऋच्, Indo-Eur *erk-* 'to sound clearly', Arm *erg* 'song'

ऋतु- (°तुरर्तेर्गतिकर्मण, N II, 25) 'a season', is traced to √ऋ 'to go' The correct Indo-Eur prototype *ar-* meant 'to arrange' as in अर- (see *s v*) With ऋतु-, ऋत- 'the principle of divine law' and ऋति- 'art', have also been connected RN (p XL, III) accepts Yāska's derivation < √ऋ 'to go' Similarly, according to NW the sense of Indo-Eur *ar-*, viz 'to fit' was a semantic development of 'movement', which he says, was the basic meaning of Indo-Eur and Indo-Aryan √अर् But NW has failed to demonstrate how the sense of 'movement' could be developed into 'fitting'

ऋषि- (°षि RV X,98,5, °षिर्दर्शनात्, N II,11) 'a sage', is traced to √ऋष् 'to see' According to linguistics, the word should literally mean 'enraptured' as it goes back to Indo-Eur *ers-*, *eras-* 'to flow', cf. Lit *arszus* 'violent', Gr *ársēn* 'male', Av. *aršan-* 'man' RN (p 348) says 'it is impossible to derive the word' But modern linguistics has made it possible to derive the word The meaning 'enraptured' beautifully agrees with RN interpretation of ऋषि- as 'a poet'

कन्या- (°न्या कनते कान्तिकर्मण, N IV, 15) 'a virgin', is traced to √कन् 'to shine', but Indo-Eur *ken-* means 'to come out fresh', Lat *recens* 'recent'

कपन- (°ना RV V 54, 6, कम्पना क्रिमयो भवन्ति, N VI, 4) 'a caterpillar', is traced to √कम्प् 'to tremble', possibly as WW suggests, the Indo-Eur prototype was *qamp-* 'to crook', 'to bend', Gr *kámpē* 'caterpillar'

कृष्ण- (°ष्णा RV I,113,2, °ण कृष्यतेर्निकृष्टवर्णं, N II,20) 'black', is traced to √कृष् 'to drag', paralleled in निकृष्ट- 'low', so called because this colour is considered to be of low type This word, however, goes back to Indo-Eur *qrs-* 'colour', particularly, 'dark' or 'dirty', Old Prus *kirsnan* 'dark'

घृत- (°तेन RV I, 164, 47, °तमित्युदकनाम जिघर्त्तेः सिञ्चतिकर्मण, N VII, 26) 'water', is traced to √घृ 'to sprinkle' As PW has shown, the verb √घृ in the sense of 'sprinkling' occurs frequently in RV, but the meaning of

the noun घृत was not directly 'water' but 'ghee' It was then transferred, metaphorically, to 'trickling fat from the sky', i e 'rain-water' But घृत- in the sense of clarified butter goes back to Indo-Eur *ghrto-*, *gherto-* 'milk, butter', and has nothing to do with the verb √घृ, cf Irish *gert* 'milk'

जसुरि- (°रिम् RV IV, 38, 5, °सुरि जस्तमिव, N IV, 24) 'exhausted', is traced to √जस् 'to be tired', but the corresponding Indo-Eur prototype *gues-* means 'to extinguish', Lith *gėsti* 'to extinguish'

ज्ञाति [1]

तिग्म- (तिग्म° RV VII, 46, 1, °ग्मम्, तेजते उत्साहकर्मण, N X, 6) 'sharp', is traced to √तिज् 'to be fierce or forceful', but the corresponding Indo-Eur prototype is *tig-* pointed', 'to prick', Av *tigra-* 'pointed'

तुञ्ज- (°ञ्जे RV I, 7, 7, °ञ्ज तुञ्जतेर्दानकर्मण, N VI, 18) 'gift', is traced to √तुञ्ज् 'to give', but according to PW, 'stimulus' If the latter meaning is more correct, the word goes back to Indo-Eur *(s)teig-* 'to strike', Gr *atúzdo* 'to strike with astonishment'

दंसि- (°सय RV X, 138, 1, कर्माणि, दंसयन्त एतानि, N IV, 25) 'action', is traced to √दंस् 'to finish', lit 'that finished by an actor', but the Indo-Eur prototype *dens-* means 'high mental energy', Av *danhah* 'a wonderful deed'

दक्षिण- (°णो हस्तो दक्षते, उत्साहकर्मण, N I, 7) 'right', is traced to √दक्ष् 'to be energetic', but the corpesponding Indo-Eur prototype *deks-* means 'to take', Lith. *dešinẽ-* 'the right hand'

दघ्न- (°दघ्नास RV X, 71, 7, °घ्न दध्यते स्रवतिकर्मण, दस्तेर्वा स्याद्विदस्ततर भवति, N I, 9) 'up to', has been derived from √दघ् 'to flow' or from √दस् 'to be diminished' The former derivation, except for the meaning, would be acceptable to linguistics, as the Indo-Eur prototype is *dn̥gh-* 'to reach', Gr *odáks* 'reaching up to the surface of the earth'

दस्यु- (°स्युम् RV I, 59, 6, °स्युर्दस्यते क्षयार्थात्, उपदस्यन्त्यस्मिन् रसा, उपदासयति कर्माणि, N VII, 23) 'a destroyer', as an epithet of शम्बर (=मेघ-), is traced to √दस् 'to decrease,' lit 'one who decreases the vapours (by not raining)' or 'which reduces activity owing to bad weather' The word, however, seems to be a term of abuse, √दस् means 'to lack in' and दस्यु-, probably, meant 'wretched', Indo-Eur *d-es-* 'to divide', Nor dial. *tasa* 'to separate the threads'

1 As per detailed study in Ch II, *(d)*, 2, 1

दास-, (दास° RV I, 32, 11, °सो दस्यते, उपदासयति कर्माणि, N II, 17) 'a labourer', has been traced to √दस् 'to finish', he is so called because 'he finishes the tasks assigned to him' This meaning, however, is possibly only a later development the original Indo-Eur meaning was 'to divide, as in the case of दस्यु- s v, later, it presumably came to mean 'to injure' and still later 'to finish'

धिषणा- (°णा वाग् धिषतेर्दधात्यर्थे, N VIII, 3) 'speech', is traced to √धिष् 'to put', lit 'that which puts or directs one to an object' The word, however, from the philological point of view, originally meant 'piety, devotion', and goes back to Indo-Eur *dhəs-* 'religious feeling like devotion', Lat *fānum* 'sacred place' (* *fəs- nom*)

धीर- (°रा RV X 71, 2. प्रज्ञानवन्तो ध्यानवन्त, N IV, 10) 'wise', is traced to √ध्या 'to attend to', but the Indo-Eur prototype *dhi-* meant 'to see' Lith *ditme* 'wisdom'

नद- (°दस्य RV I, 179, 4, ऋषिर्नदो भवति, स्तुतिकर्मण, N V, 2) 'name of a Rsi', is traced to √नद् 'to praise' √नद् 'to sound' is a verb of frequent occurrence in the Vedic language, but Indo-Eur offers no meaning parallel to this The meaning of the Indo-Eur prototype *nedo-* is 'reed', Modern Pers dial *nad* 'reed'

पात्र- (°त्र पानात्, N V, 1) 'a cup or vessel', is traced to √पा 'to drink' According to linguistics, however, the word goes back to √पा 'to protect' Indo Eur *poi-* 'to keep, to attend to cattle', Goth *fōdr* 'scabbard'

भन्दना- (°ना RV IX, 46, 41, भन्दते स्तुतिकर्मण, N V, 2) 'a praise', is traced to √भन्द् 'to praise', Indo-Eur *bhad-* 'good', Goth *batiza* 'better'

मत्सर- (°रम् RV IX, 46,4, °र सोमो मन्दते तृप्तिकर्मण, N II,5) 'soma', is traced to √मद् 'to satisfy' The Indo-Eur prototype *mad-* however, means 'wet', 'to trickle', Gr *madaō* 'I flow',

मत्स्य (°त्स्या माद्यन्तेऽन्योन्य भक्षणाय, N VI,27) 'a fish', is traced to √मद् 'to desire passionately' The Indo-Eur prototype, however, is *mad*, see s v मत्सर-

मन्दु- (°न्दू RV I, 6, 7, N. IV, 12) has been rendered as मदिष्णु- 'glad', but the Indo-Eur prototype is *mad-*, see s.v मत्सर-

राजन्- (cf Ch II, (*d*), 2,11) in the literal sense of 'directing', may also be connected with रजि-, राजि- 'a line', cf Av. *rāstar* 'leader', *raz-* 'to lead straight', Lat *rego-* 'to direct'. Cf RN (309), who, citing from Rgveda, observes that √राज् must have once meant 'to rule'.

वया- (°या RV VI, 24, 3, °या शाखा, वेते, N I, 4) 'a branch', is traced to √वी 'to go', lit 'passages for the wind to blow' The Indo-Eur. correspondent *uei-* means 'to turn, bend, paralleled by Old Bulg *vĕja* 'branch' (cf Ch. N II, (a), I, 1)

वात-, वायु- (°त RV X, 186, 1, °यो voc RV I, 2, 1, °तो वातीति सत, N X, 34, °युर्वाते गतिकर्मण, N X, 1) is traced to √वा 'to go', Indo-Eur *uē-* means 'to blow', Lett *vējas* 'wind'

वासर- (°राणि RV VIII, 48 7, विवासनानि, N IV, 7) 'day', is traced to √वासय् (with वि) 'to drive out (darkness)' if Durga's and later commentators' explanation is to be taken, cf Indo-Eur *ues-* 'to shine', Middle Irish *fāir* 'sunshine'

विवस्वत् (°स्वत RV VI, 8, 4, °स्वान् विवासनवान्, N VII, 26) 'the sun', is traced to √वासय् (with वि), see *s v* वासर-

व्रत- (°ते RV I, 24, 15, व्रतमिति कर्मनाम वृणोतीति सत, निवृत्तिकर्म वारयतीति सत, अन्नमिति व्रतमुच्यते, यदावृणोति शरीरम्, N II, 13) is said to have three menings, as (1) 'work, duty', has been traced to √वृ, 'to envelope, to bind', lit 'envelopes a man or binds him, to itself', as (2) 'vow of abstinence' to √वारय् 'to keep back from', lit 'that which keeps one back from some thing', as (3) 'food' to √वृ 'to cover, protect', lit 'that which covers or protects a man' The first two meanings could be traced to Indo-Eur *uer,- ueret-* 'to speak', Av *urvata-* 'regulation, command'.

शरीर- (°रम् RV I, 32, 10, °र श्रणाते, N II, 16) 'body', is traced to √श्रृ 'to be destroyed', Indo Eur prototype, however, is *ker-* 'to grow', *cresco* 'I create'

Type F

Words, the etymology of which would be only partly acceptable to comparative philology —

आ-शिर्- (°शिरम् RV VIII, 69, 6, °शीराश्रयणाद्वा, आश्रपणाद्वा, N VI, 8) 'decoction', is traced to √श्री or √श्रप् 'to cook', the Indo-Eur prototype had the palatalized velar consonant *k̂* corresponding to Old Indo-Aryan श्, viz *k̂era-* 'to mix', or 'to cook', Gr *keránnumi* 'I mix'

इषु- (°षव RV VI, 75, 11, °पुरीषतेर्गतिकर्मणो वधकर्मणो वा, N IX, 18) 'an arrow' is traced to √ईष् 'to go' or 'to kill'; Indo-Eur *eis-* 'to move violently, Gr *ios* (=*isuos*) 'arrow'

उत्तर-[1]

उदन्यु- (°न्यवे RV V, 57, 1, °न्युरुदन्यते, N XI, 15) 'seeking water', is traced to उदन्यति, denominative from उदन्- with suffix उ, suffix यु-, however, is independently and directly attached to a word like उदन्- in the sense of 'desiring' (cf Type D, *s v* अस्मयु, इदयु-)

उषस्- (°ष voc RV I, 92, 13, °षा उच्छते, N XII, 5) 'the dawn', is traced to √उच्छ् 'to shine' The actual Indo-Eur prototype is *us-* 'to shine', Av *usaiti* 'shines' In √उच्छ् we have a further extension of *us-* with the suffix *-k-*

1 As per detailed treatment in Ch II (d), 3, 1

ऊर्णा- (°र्णा पुनर्वृणोतेरूर्णोतेर्वा, N V,21) 'wool', is traced to √वृ, 'to cover' or to √ऊर्णु 'to cover' The former derivation is partly philologically sound, as the word goes back to Indo-Eur *uer-* not 'to cover' but 'sheep' or 'wool', Gr *eiros* 'wool', or to Indo-Eur *uel* 'wool', Lat *lānā* wool'

ओदन- (°नम् RV VIII, 77,6, °नम् उदकदानं मेघम्, N VI,34) 'a cloud', is traced to उदक + √दा, lit giving water', the addition of the verb √दा is superfluous, Indo-Eur *aued-* 'to wet', Av *aoda-* 'source'

कपिञ्जल- (°ल ईषत्पिंगल, N III, 18) 'name of a bird', is traced to क- + पिञ्जल-, lit 'slightly tawny', the second member of the compound going back to Indo-Eur *ping-* 'to colour', Lat *pingo* 'I paint'

तनूनपात्- (°पात्, ⌊°नूऽन°⌋ RV X, 110, 7, अग्निरिति शाकपूणि, आपोऽत्र तन्व उच्यन्ते तता अन्तरिक्षे, ताभ्य ओषधि-वनस्पतयो जायन्ते, ओषधिवनस्पतिभ्य एष जायते, N VIII, 5) 'a name of Agni', is traced to तनू-+नपात्-, lit 'born of तनू-' तनू- means 'water', so called because it is spread (√तन्) over the atmosphere, out of water herbs and plants arise, and out of herbs and plants Agni arises This explanation partly agrees with the findings of linguistics तनू-, according to PW, means 'by itself' and नपात्- means 'a grandson', Indo-Eur *nepot* 'grandson or nephew', Anglo-Sax *nefa* 'nephew' Agni is so called because 'it is born of itself'

तुर्वणि- (°णि RV I, 56,3, तूर्णवनि, N VI, 14) 'attending quickly', an epithet of Indra, is traced to तूर्ण-+√वन् 'to win' The second member goes back to Indo-Eur *uen-* 'to desire', Lat *venus* 'love' As regards the first member, तूर्ण- is perhaps the nearest equivalent which suggested itself to Yāska

दु-[1]

द्रोण- (द्रोण° RV X, 101, 7, °ण द्रुममयं भवति, N V, 26) 'wooden', is rendered as द्रुममयम् If it is an etymology and not a mere paraphrase, it is only partly correct The word goes back to Indo-Eur *dru-* 'tree', Gr *drumá-* 'forest'

नक्षद्दाभ-[2]

नराशंस- (°सस्य RV VII, 2, 2, °स, अग्निरिति शाकपूणि, नरै प्रशस्यो भवति, N VI, 3) 'praised by men', an epithet of Agni, is traced to नर-+√शंस् But, as PW has pointed out, the Vedic form must be नर्-, because नर- never occurs in the Vedic language It actually quotes नरां न शंस in RV II, 34, 6

1 As per detailed study in Ch II, (*a*), 3, ii

2 *Ibid*, Ch II, (*a*), 3, iv

पयस्-[1] From the Indo-Eur point of view, *páy-* in *páy-as-* is the first member of a dissyllabic Indo Eur base **poiḁ̄ᶻ* which in OIA became √प्याय्, owing to the accent on the syllable *ḁ̄y*, cf हवि-मन्-, but ह्वातृ-, पवितृ- but पुनाति, this phenomenon occurred even in Indo-Eur (cf HIG p 121)

बर्हिस्- (°र्हि RV X, 110, 4, N VIII, 8) has been rendered as परिबर्हणात् which, according to PW, means 'extension, increase' Durga explains it as परिच्छेदनात्, but he explains it as लून हि तद् भवति परिवृद्ध वा, lit 'that grows when cut down'

बर्हणा- (°णा RV I, 54, 3, परिबर्हणा, N VI, 18) is derived by Yaska, as परिवृद्धि- If 'extension' be the meaning, then it is allied to Indo-Eur *bhelĝh-* 'to swell', Av *barəziš-* 'cushion at a sacrifice'

मिथुन- (°नौ RV X, 88, 11, मेथन्तावन्योन्य वनुत, N VII, 29) 'pairing', is traced to √मिथ् + √वन्, lit 'one who, pairing with the other, loves him', Indo-Eur *mit(h)-* 'to exchange', Av *mithō* 'perverse' The verb √वन् has been erroneously set up here in place of the suffix

मृग- (°ग RV I, 154, 2, मार्ष्टेर्गतिकर्मण, N I, 20) 'an animal', is traced to √मृज् 'to go about', the ज् of √मृज्, however, according to the recent findings, is to be traced to a labio-velar consonant, in Indo-Eur *mṛgᵘ^-* 'to wander about'

मेधा-[2]

रुजाना- (°ना RV I, 32, 6, °ना नद्यो भवन्ति, रुजन्ति कूलानि, N VI, 4) 'a river', is traced to √रुज् 'to break', so called because "it breaks its banks', Indo-Eur *lug-* 'to break', Gr *lugrós* 'mournful'

शत-[3]

सुरा- (°रा सुनोते, N I, 11) 'wine', is traced to √सु 'to press', which as the ultimate origin of the word, is acceptable to linguistics, but the most immediate earlier form is Indo-Eur *sūl-* 'juice', Gr *hūlizdo* 'I filter'

स्तूप-[4]

स्थाणु- (°णुस्तिष्ठते, N I, 18) 'a post,' is traced to √स्था 'to stand' The ultimate origin is certainly Indo-Eur *stā-* but the word, as it stands, is to be derived from an intermediate Indo-Eur. form *st(h)elnu-* 'to establish', Old High Germ. *stilli (sel-nus)* 'calm, still'

हेमन्त- (°न्तो हिमवान्, N IV, 27) 'winter', is traced to हिम- The relationship of both the words is quite correct, but the Indo-Eur prototype is *ĝheimen* 'cold', Gr *cheimṓn* 'winter'

1 As per detailed treatment in Ch II, (*a*), 3, iii
2 *Ibid*, Ch I, 3, x
3 *Ibid.*, Ch I, 3, iv
4 *Ibid*, Ch. II, (*a*), 5, a iv

Type G

Words, the etymology of which would be probably acceptable to comparative philology:—

अघ्न्या- (°घ्न्ये voc RV I, 164, 40; °घ्न्याऽहन्तव्या भवति, N XI, 43) 'a cow', is traced to अ+√हन् 'to strike', the former going back to Indo-Eur *n̥*- 'not', Gr *ámbrotos* 'immortal', and the latter to Indo-Eur *gʷhen*- 'to strike', Gr *theíno* 'I strike'

अतिथि- (°थि RV V, 4, 5, °थिरभ्यतितो गृहान् भवति, N IV, 5) 'a guest', is traced to √अत् 'to move', lit 'one who goes to homes (of others)', Indo-Eur prototype *et*- 'to go', Lat *annus* 'year' from **atnos* (cf Ch IV *s v*)

अन्नसद्- (°सत् ⌊°न्नऽस°⌋ RV I, 124, 4, °सद् अन्नान्न भवत्यन्नसादिनी, N IV, 16) 'offering a meal, a host', is traced to अन्न- 'food' (< √अद्) + √सादय्, the Indo-Eur prototype being *ed*- 'to eat', Lat *edo* 'I eat' and *sed*- 'to sit', Lat *sedeo*, 'I sit', respectively

अनवाय-[1]

अभीके (°के अभ्यक्ते, N. III, 20) according to NW अभीक-, lit means 'before the eyes', 'in the face of', 'directly appearing', 'striking the eye' The second part, he says, does not go back to √*ac* as GW would have it, but **əka*- 'sight, face' (cf. Ch II (*a*), 5, *a*, 1)

अवसाय (°य⌊°वऽसा°⌋.RV I, 104,1, °साय इति स्यतिरुपसृष्टो विमोचने, N I, 17) gerun pt 'having released', is traced to √सा 'to release', the latter component may be connected with Indo-Eur *səi*- 'to let loose', Goth *seithus* 'late'

अवारम्- (°रम्, अवरम् N II, 24) 'this side', has been traced to अवरम् 'down, low, this side' The connection seems to be evident, but the actual structure of the word is obscure, for we find no similar parallel words corresponding to आर- in अधर-, अपर-, etc

असामि- (°मि RV I,39,10, सामि प्रतिषिद्धम् असुसमाप्तम्, N VI,23) adj in the phrase '°मि ओजो बिभृथ··· शव' in connection with strength of मरुत्s is rendered as अ+सामि- 'endless' PW gives quite the opposite meaning viz 'not complete' But Yāska's meaning seems to be more probable, for the strength of मरुत्s, is spoken of here सामि- is probably related to √सा as in *s v* अवसाय (cf अवसान)

आदुरि- (°रे voc RV VI, 30, 24, °रिरादरणात्, N VI, 31) 'considerate', an epithet of यजमान-, is traced to आ+√दृ 'to attend to'

1 As per full treatment in Ch II, (*a*), I, 1

आप्री- (°प्रिय कस्मात्, प्रीणाते, "प्रीभिराप्रीणाति" इति च ब्राह्मणम्, N VIII, 4) 'name of certain hymn,' is traced to √प्री 'to propitiate', lit 'that with which one propitiates (the Gods)', Indo-Eur *prī-* 'to have willingly Old Bulg *priyati* to be favourable'

आशा (°शाभ्य RV II, 41, 12, °शा उपदिशो भवन्त्यभ्य(?भ्याऽ)शनात्, N VI, 1) 'any one of the intermediate quarters', is traced to आ √अश्, lit 'that which is reached easily', Indo-Eur *enek̂-* 'to reach', Gr *enenkein* 'to carry'

उक्थ्य- (°क्थ्यम RV II, 32, 4, °क्थ्य वक्तव्यप्रशसम्, N XI, 31) is traced to √वच्, lit 'one who merits his praise to being uttered'

उद्रिण- (°णम् RV II, 24, 4, °णम् उदकवन्तम्, N X, 13) 'watery', is traced to उदक, Indo-Eur *ud-* 'to wet', Gr *húdōr* 'water'

उपपृच्- (°पृक् ⌊°पऽपृ°⌋ RV I, ?2, 4, N VI, 17) 'being connected with', an epithet of अहि-, is traced to √पृच् 'to join'

√ **उरुष्य** (उरुष्य(?ती)ति रक्षाकर्मा, N V, 23) 'to protect', is formed from उरुस्-, Indo-Eur *var-* 'to protect', Anglo Sax *wer-* 'guarding, caution'

उशिज्- (°शिग् वष्टे कान्तिकर्मण, N VI,10) 'name of a person', is traced to √वश् 'to love', Indo-Eur *uek-* 'to wish', Gr *hekṓn* 'willing'

ऋचीषम- (°म RV X, 22, 2, N VI, 23) is rendered as ऋचा सम 'equal to (worthy of) a song of praise', an epithet of Indra, is traced to ऋच्-+सम-, ऋच्- going back to Indo-Eur *erk-* 'to sound clearly', Arm *erg* 'song' and सम- to Indo-Eur *somo-s* 'even, like', Av *hama-* 'like'

ऋजु- (ऋजु° RV I, 90, 1, ऋज्यति प्रसाधनकर्मा, ऋजुरित्यप्यस्य भवति, N VI, 21) in ऋजुनीति- 'right, leading', is traced to √ऋञ्ज् 'to accomplish, decorate', Indo-Eur *reĝ-* 'to direct', Lat *rego* 'I direct'

एरिरे (°आऽई° RV I, 143, 4, इयर्त्तिरुपसृष्टोऽभ्यस्त, N IV, 23) 'stimulated', pf 3, 3, is formed from आ√ईर्, the verb undergoing reduplication

कक्ष्या- (कक्ष्या रज्जुरश्वस्य, कक्ष सेवते, N II, 2) 'a rope for tying a horse', has been explained as 'that which comes into contact with the sides of the horse' For कक्ष्या 'girdle', cf Indo-Eur *qagh-* 'pen, fold', Anglo-Sax *haga* 'hedge', Eng '*hedge*'

काल- (°ल कालयतेर्गतिकर्मण, N II, 25) 'time', is traced to √कल् 'to drive', probably connected with Indo-Eur *qel-* 'to drive', Gr *kéllo* 'I drive'

कृन्तत्र- (°त्रात् RV X, 27,23, °त्रमन्तरिक्ष, विकर्तन मेघानाम्, विकर्तनेन मेघानामुदकं जायते, N II, 22) 'atmosphere', is traced to √कृन्त् 'to cut', lit 'in which water is produced by the removal (cutting) of the clouds', probably connected with Indo-Eur *qrt-* 'to cut', Lith *skiitas* 'a pit' used as a residence by animals

कोकुवा- (जिह्वा कोकूयमाना वर्णान् नुदतीति वा, कोकूयतेर्वा स्याच्छब्दकर्मण, N V, 26) tongue', is traced to √कू 'to sound' or 'to roll'(?), Indo-Eur *kēu- kāu-* 'to sound', Lith *kaũkti* 'to cry' But the word **कोकुवा-** has not so far been met with in Skt literature

क्षिप्र- (°प्र कस्मात्, सक्षिप्तो विकर्ष, N III, 9) is traced to **सम्+√क्षिप्** 'to contract', when a thing is contracted, manner of such an act is called **क्षिप्र-** (cf RN. 455) The verb **√क्षिप्** goes back to Indo-Eur *qsip-*, *qsib* , 'to throw', Old Bulg *oši ba tȝsja* 'to turn away'

क्षेत्र- (°त्रस्य RV IV, 57,1, °त्र क्षियतेर्निवासकर्मण, N X,14) 'an abode', is traced to **√क्षि** 'to dwell', Indo-Eur *kthei-* 'to settle', Arm *šēn* 'village'

ख- (ख पुन खनते, N III, 13) 'organ of sense', is traced to **√खन्** 'to dig' In the sense of hole', **ख** has the Indo-Eur prototype *khenā* 'to dig', Av *kani* 'to dig' As most of the organs of sense are cavities, the derivation is probably correct

गिर्वणस्- (°णसे RV VIII, 89,7 , °णा देवो भवति, गीर्भिरेन वनयन्ति, N VI, 14) 'an epithet of Indra', is traced to **गिर्- + √वन्**, lit one whom people attract by words (of praise)', (cf Ch IV, *s v*)

गृत्स- (°त्स इति मेधाविनाम, गृणाते स्तुतिकर्मण, N IX, 5) 'wise', is traced to **√गृ** 'to praise', Indo-Eur $g^{u}_{\wedge}er(\bar{a})$- 'to raise the voice', Lith *gírti* 'to praise*'

गृत्समद- (°द, N IX,5) 'name of a Rsi, son of S'aunaka', is rendered as **गृत्समदन**, probably 'wise and pleasing'

चन्दन- (°नमप्यस्य ⌊चन्दते कान्तिकर्मण⌋ भवति, N XI, 5) 'sandal', is traced to **√चन्द्** 'to shine', Indo-Eur *qanel-* 'to shine', Lat *candeo* 'I shine'.

चमस- (°सम् RV X,68,8, °स कस्मात्, चमन्त्यस्मिन्निति, N X,12) 'a ladle', is traced to **√चम्**, Indo-Eur *quem-* 'to sip, gulp', Modern Ice *hvoma* (=°hvām)' 'to gulp, swallow'

चाकन्- (°कन् RV X,29,1, °कन्, चायन् इति वा, N VI,28) 'seeing', is traced to **√चाय्** 'to observe' The change of second **च्** to **क्** is not normal, but it has parallels in words like **जिगाय** The verb goes back to Indo-Eur *quēi-* 'to watch', Gr *tēreō* 'I watch'

च्यवन- (°वानम् RV X 39, 4, °वन ऋषिर्भवति, च्यावयिता स्तोमानाम्, N IV, 16) 'name of a Rsi', is traced to **√च्यावय्** 'to let fall', or 'let go', lit. 'one who issues hymns', Indo-Eur *qieu-* 'to set in motion', Gr *seúo* 'I set in quick motion' °**वन-** is later form for °**वान-**

जगुरि- (°रि RV X, 108, 1 , °रि जङ्गम्यते, N XI, 25) 'one who goes again and again', is derived from the frequentative form of **√गम्** to go'

तपुस्- (°षु RV VII, 104, 2 , °षुस्तप्यते, N VI, 11) 'heated', is traced to **√तप्** 'to burn', Indo-Eur *tep-* 'to be warm', Lat *tepēre-* 'to be warm'

दक्षिणा- (°णा RV II, 11,21 , °णा दक्षते समर्द्धयतिकर्मण, N I,7) 'a gift', is traced to √दक्ष् 'to cause to prosper', Indo-Eur *dek-* 'to receive', 'to show honour', Gr *dékomai* 'I accept'

देवाची- (°च्या RV I, 127,1 , देवान् प्रत्यक्तया, N VI, 8) 'turned towards Gods', is traced to देव- + √अञ्च्, the latter member goes back to Indo-Eur *ank-*, 'to bend', Gr *ankṓn*, 'elbow' (see Ch IV s v)

नदी- (°द्य कस्मान्नदना इमा भवन्ति, शब्दवत्य, N II, 24) 'a river', is traced to √नद् 'to roar' The meaning of √नद् 'to roar' seems to have been a characteristically OIA development, for the Indo-Eur prototype *nedo-* meant 'reed', paralleled by Arm *net* 'arrow', Modern Pers *nai* 'bamboo, reed' It is probable that the sound of the reed which often grows near rivers, was extended to the roar of the river, cf Type E, s v नद-

निधा- (°धया RV X, 73,11, °धा पाश्या भवति यन्निधीयते, N V, 16) 'a net', is traced to नि +√धा, lit 'that which is put down'

निष्षपिन्- (°पी RV I, 104, 5 , °पी स्त्रीकामो भवति, विनिर्गतसप, N V, 16) 'lustful for women', is traced to निस्+सप-, lit 'one whose penis is out', सप- seems to be a metathesis of पसस्- 'penis'

पथ्या- (°थ्या स्वास्ति यजति TS VI 1,5,2 , °थ्या, पन्था अन्तरिक्ष तन्निवासात्, N XI, 45) 'Deity of a happy journey', is traced to पथिन्- This deity was counted among those of mid-region, so that पथिन्-, was assumed to be the atmosphere, in which this deity was supposed to live

पदि- (°दिम् RV I, 125, 2 , °दिर्गन्तुर्भवति, यत् पद्यते, N V, 18) 'going, a bird', is traced to √पद् 'to go'; Indo Eur *pĕd-* 'to go, fall', Lith *pĕdinti* 'to go slowly'

पराच- (°चै RV X, 108, 1 , °चै पराञ्चैरचित, N XI, 25) 'away', inst adv , is formed from परा+√अञ्च् 'turning aside'

पादु- (°दु RV X, 27, 24 , °दु पतन, गमनम्, N V, 19) 'a move or path', is traced to √पद् 'to go' (see s v पदि-)

पाश्या- (°श्या पाशसमूह, N IV, 2) 'a collection of nets', is traced to पाश The word पाश्या- has not been met with in any literay text, but cf Kāśikā on Pā IV, 2 49

पुरीष- (°षम् RV X, 27, 23 , °ष पृणाते पूरयतेर्वा, N II, 22) 'water', is traced to √पृ or √पूर् 'to fill', so called because 'it gratifies thirst' or because 'it fills rivers', Indo-Eur *pelə-*, *pete-* 'to fill', Old Irish *lān*, 'full', Lat *plēre* 'to fill'

प्रकलविद्- (°वित् ⌞ °लऽवित् ⌟ RV VII, 18, 15 , वणिग्भवति, कलाश्च वेद, प्रकलाश्च, N VI, 6) 'a merchant', is traced to कला- + प्रकला- + √विद्, lit 'one who knows the minute portions of weights and measures'

The additional setting of कला- in the compound may be only explanatory

भर- (°रेषु RV IV, 38, 5, °र इति संग्रामनाम, भरते, N IV, 25) 'a battle', is traced to √भृ 'to bear', Indo-Eur *bher-* 'to bear', Gr *phérō* 'I bear'

भूमि- (°मि RV I, 31, 16, °मि, भ्राम्यते, N VI, 20) 'moveable' or 'turning quickly', is traced to √भ्रम् 'to move', Indo-Eur *bhrem-* 'to hum', Germ *Breme* 'horse-fly' (also cf भ्रमर-)

मन्दिन्- (°न्दिने RV I, 101, 1, °न्दी मन्दते स्तुतिकर्मण, N IV, 24) 'praiseworthy', is traced to √मन्द् 'to praise' This sense of the verb seems to be a metaphorical extension of Indo-Eur *mad-* 'wet', 'to trickle', Gr *madáo* I flow'

रम्भ- (°म्भम् RV VIII, 45, 20, °म्भ आरभन्त एनम्, N III, 21) 'a variety of stick', is traced to √रभ् 'to begin, take in hand', Indo-Eur *labh-* 'to grasp', Gr *eilēpha* 'grasped', or Indo-Eur *rabh-* 'vehemence', Lat *rabiēs* 'fury'

रसा- (°साया RV X, 108,1, °सा नदी, रसते शब्दकर्मण, N XI,25) 'name of a river', is traced to √रस् 'to sound', Old High Germ *rasta* 'speech'

लाङ्गल- (°ल लङ्गते, N VI, 26) 'a plough', is traced to √लङ्ग् 'to be attached', Indo-Eur *leg-*, *leng-* 'lax', Lat *laxus* 'lax', Gr *légnon* 'border of a cloth' (cf Type A, s v लाङ्गूल-)

वयुन- (वयुन° RV VI, 21, 3, °न वेते, कान्तिर्वा प्रज्ञा वा, N V, 14) 'visibility', is traced to √वी 'to go, pursue', lit 'that to which one can go', Indo-Eur *u̯ei-* 'to go', Lith *vejù* 'I pursue'

वर्ण- (°र्णं वृणोते, N. II, 3) 'colour', is traced to √वृ 'to cover', lit 'that which covers things', Indo-Eur *u̯r-*, *u̯er-*, *u̯erā-* 'to shut, protect', Old Bulg *vrěti* 'to close'

वसुधेय- (°यस्य ⌞°सुऽधे°⌟ MS IV,13,8, वसुधानस्य, N IX, 42, 43) 'the possession or retention of goods', is traced to वसु- + √धा.

वाताप्य- (°प्यम् RV IX, 93, 5, °प्यमुदक भवति वात एतदाप्याययति, N VI, 28) 'water' is traced to वात- + आ + √प्याय्, lit 'swollen by the wind', the verb √प्याय् corresponds to Indo-Eur *poi-* 'to swell with fat', Av *paēman-* 'mother's milk'

वाय- (°य ⌊वा।य⌋[1] RV X,29,1, °य, वे पुत्र, N VI, 28) 'descendant of a bird', is traced to वि- 'a bird', Indo-Eur *au̯ei-* 'bird', Lat *avis* 'bird'

वाहस्- (°ह RV III, 53,3, °ह, अभिवहनस्तुति मन्यन्ते, N IV, 16) 'the board on which soma is pressed', is traced to √वह्, according to some authorities In Yāska's opinion it merely means 'praise' In both cases √वह् 'to carry'

1 Compare N 's criticism of PP

is the probable origin, Indo-Eur *ueĝh-* 'to move', Old High Germ *wegan* 'to move'

विधवा- (°वा RV X,40,2, °वा विधातृका भवति, N III,15) 'a widow', is traced to वि + √धा, lit 'without support', ultimately going back, according to WW, to *ui+dhē-* 'to separate', Lat *vidua* 'widow', Lat *dīvido* 'to divide', Av *viδavā-*

वृक्ष- (°क्षे RV X, 27,22, °क्षो व्रश्चनात्, N II,6) 'a tree', is traced to √व्रश्च् 'to cut', Indo Eur *uṛk-* 'to tear', Gr *rakos* 'a rag', with *s*-extension

शक्वरी- (°रीषु RV X, 71, 11, °क्यं शक्नोते, N I, 8) 'name of a certain Rk', is traced to √शक् 'to be able' This was probably due to the belief in its effectiveness, Indo-Eur *kaq-* 'to be able', Lith *kakti* 'to reach', though this Indo-Eur correspondent is not certain

शतसा- (°सा [°तऽसा°] RV IV, 38, 10, X, 178, 3, N X, 29, 31) adj 'offering hundreds', is traced to शत + √सन् This is confirmed by another adj शतसनि- 'offering hundreds', cf s v सहस्रसा-

शरारु- (°रु RV X, 86, 9, °रु सशिशरिषु, N VI, 31) 'injurious', is traced to √शॄ 'to injure', Indo-Eur *k̂erā-* to injure', Gr *keraïzdo* 'I lay waste'

शर्या- (°र्याभि RV IX, 110, 5, °र्या शरमयीमिषुम्, N V, 4) 'an arrow', is derived from शर-, lit 'made of a kind of reed'

श्रेणि- (श्रेणि° RV I, 163,10, °णि श्रयते, समाश्रिता भवति, N IV,13) 'a row, flock', is traced to √श्रि as it 'rests upon its neighbours', Indo Eur *k̂li-* 'to lean, rest', Lat *clino-* 'to rest, lean'

श्लोक- (°कम् RV X,94,1, °क शृणोते, N IX,9) 'a call', is traced to √श्रु 'to hear', Indo-Eur *k̂lu-* 'to hear', Av *surunaoiti* 'he hears'

सक्तु- (°क्तुम् RV X, 71, 2, °क्तु सचतेर्दुर्धावो भवति, N IV, 10) 'crushed, roasted barley', is traced to √सच् 'to cling', so called because 'it is difficult to wash', Indo-Eur *seq^u* 'to follow', Lat *sequor* 'I follow'

समना- (°नेव [°ना ऽइव] RV IV, 58, 8, समनस · समन समननाद्वा, संमाननाद्वा, N VII, 17) 'unanimous', an epithet of योषाs, is traced to स+मनन- The other etymology, सम्+मानन- is less probable

सवीमन्- (°मनि RV VI, 71, 2, प्रसवे, N VI, 7) 'direction, instruction', is traced to √सू 'to impel', Indo-Eur *seu̯-* 'to set in motion', Av *hav-* 'to set in motion'

सहस्रसा- (°सा [°स्रऽसा] RV X, 178, 3, IV, 38, 10, N X, 29, 31) 'offering thousands', is traced to सहस्र-+√सन् This is confirmed by another adj सहस्रसनि- 'offering thousands' The verb √सन् goes back to Indo-Eur *sen-* 'to make ready', Gr *hanúo-* 'I bring about'

१ सुविदत्र- (°त्रेभि ∟सुऽवि°⅃ RV X, 15, 9, °त्र कल्याणविद्य, N VI, 14) 'well-intentioned', is traced to सु+√विद् 'to know'

२ सुविदत्र- (∟>°दत्रिय >⅃ °दत्रियेभ्य ∟सुऽवि°⅃ RV X, 17, 3, °त्र धन भवति, विन्दतेर्वैकोपसर्गात्, ददातेर्वा स्याद् द्व्युपसर्गात्, N VII, 9) 'wealth', is traced to (1) सु+√विद् 'to obtain', Indo-Eur *u̯id-* 'to see', Gal *druides* 'very wise' (*dru-u̯id-), (2) सु+वि+√दा, lit 'well-giving', i e 'giver of well-being'

सूभर्व- (°र्वम् RV X, 102, 5, °र्वं भर्वतिरत्तिकर्मा, N IX, 23) 'well-nourished, bull', is traced to सु+√भर्व् 'to eat well', Indo-Eur *bher-* 'to eat', Gr *phérbo* 'to graze'

स्य- (स्य शूर्पं, स्यते, N VI, 9) 'a winnowing basket', is traced to √सो 'to finish', Indo-Eur *sei-* 'to throw', Old Bulg *sejati* 'to sow'

स्वर्क- (°र्कै ∟सुऽअ°⅃ RV I, 88, 1, स्वर्चनै, N XI, 14) 'nicely shining', an epithet of रथ-, is traced to सु+√अर्च् 'to shine'

Type H

Words, the etymology of which would be possibly acceptable to comparative philology —

अतूर्त- (°र्त्ते RV I, 126, 1, अतूर्ण इति वा, अत्वरमाण इति वा, N IX, 10) 'not crossed over, not passed over', is traced to √त्वर् Possibly to Indo-Eur *tu̯er-* 'to turn', Anglo-Sax *thweran* 'to stir up'

अप्नस्- (अनप्नस RV II, 23, 9, अप्न इति रूपनाम, आप्नोतीति सत, N III, 11) 'form', is traced to √आप्, going back to Indo-Eur *ap-* 'to reach', Lat *apiscor* 'I reach'

अयु- (°यास RV I, 154, 6, °यास, अयना, N II, 7) 'moving', is traced to √इ 'to go', PW derives it as अ+यास्- from √यस् 'to try' lit 'blowing easily, without effort', but there seems to be nothing against Yāska's derivation from √इ 'to go'

अरण- (°णस्य RV VII, 4, 7, °णो ऽपार्णो भवति, N III, 2) 'lacking in water', is traced to अ+√ऋ 'to go', lit 'one to whom (libation of water) is not to go i e is not to be offered', the verb √ऋ, Indo-Eur *er-* 'to be set in motion', Gr *érsei* 'let him dash forth' (cf Type I, s v, अरण्य-)

अरणी- (°रण्यो RV VII, 1, 1, °रणी प्रत्यृत एने अग्नि, समरणाज्जायत इति वा, N V, 10) 'kindling stick', is traced to √ऋ 'to go', lit either because '(Agni) approaches the two *Aranis*' or because 'when they come together, fire is produced' (cf s v अरण-) But it is also possible that the word goes back to Indo-Eur *al-* 'to burn' Lat *altāre* 'altar'

असिक्नी- (°क्नया RV X, 75, 5, °सिक्नयशुक्ला, असिता, N IX, 26) 'name of the river Candrabhāgā-, lit dark, muddy', is traced to अ+सित->, असिक्नी- being

the Vedic feminine of असित-, cf PW WW, though not sure, suggests Indo-Eur *n̥si-* 'dirty-coloured, mud', Gr *ásis* 'mud of a river'

असुनीति- (°ते voc ⌞°सुऽनी°⌟ RV X 59, 5, °ति असून् नयति, N X, 39) 'the deity of life', is traced to असु-+√नी, lit 'that which brings life'

आरित- (°त RV I, 101, 4, °त प्रत्यृत स्तोमान्, N V, 15) 'abiding (in stomas)', is traced to √ऋ, Indo Eur *ar-* 'to arrange', Gr *araiskō* 'I set together' If Yāska's use of the verb √ऋ here implies 'to be definitely connected with', the etymology may possibly be accepted

इषीका (°केषतेर्गतिकर्मण, N IX, 8) 'fibre', is traced to √इष् 'to move' Though phonologically possible, the etymology awaits further confirmation

उपलप्रक्षिणी- (°णी ⌞°लऽप्र°⌟ RV IX, 112, 3, °णी, उपलेषु प्रक्षिणाति, N VI, 5) 'an instrument for the production of सक्तु-, is traced to उपल- + प्र + √क्षि, lit 'by which (barley) is crushed on the stones' √क्षि goes back to Indo-Eur *q̯ᵘthi* 'to disappear', Gr *phthīnō* 'I destroy'

उष्णिह्- (°ष्णिक, स्निह्यते कान्तिकर्मण, N VI, 12) 'name of a metre', is traced to √स्निह् 'to love', lit 'that which is loveable', presumably, owing to its popularity Indo-Eur *snig̯ᵘh-* to snow', Irish *snigid* 'it rains', with possible extension of meaning But the treatment of द् of the prefix उद्- still remains obscure

ऋदूदर- (°रेण RV VIII, 48, 10, °र सोमो मृदूदरो मृदूदरेष्विति वा, N VI, 4) 'with a soft interior', an epithet of soma, is traced to मृदु-+उदर- The reduction of मृदु- to ऋदु- is one of the few sporadic occurrences in the Rgveda, which PW has confirmed

ऋधक् (°धक् VS VIII, 20, ऋध्नोत्यर्थे, ऋध्नुवन्, N IV, 25) 'making prosperous', is traced to √ऋध्, Indo-Eur *al-* 'to grow', with *dh-* extension, Gr *althomai* 'I grow'

ऋभुक्षा- (°क्षा RV I, 162, 1, N IX, 3) is rendered as ऋभूणा राजा, which indicates that the etymology was ऋभु-+√क्षि ⌞=क्षा⌟ 'to rule', √क्षि going back to Indo-Eur *qthə* (i)- 'to acquire authority', Gr *ktáomai* 'I acquire, I possess'

ओषधि- (°धी RV X, 97, 1, N IX, 27) 'a drug', is rendered as (i) ओषद्(?)धयन्ति 'that which sucks up heat (i e disease)', is traced to √उष् + √धे, or (ii) ओषति(?)धयन्ति, which Durga renders as 'that which sucks up the affected (lit burning, part)', √उष् corresponding to Indo-Eur *us-* 'to burn', Lat *ustus* 'burnt'

कक्षीवत्- (°वन्तम् RV I, 18,1, N VI,10) 'name of a Ṛṣi', is traced to कक्ष्यावत्, lit 'having a girdle', कक्ष्या- means 'a girdle', but the vocalic correspondence of ई या in a noun is obscure.

काशि- (°शि RV III, 30,5, °शिर्मुष्टि प्रकाशनात्, N VI,1) 'a fist', is traced to √काश् lit 'that which appears', Indo-Eur *quōk̂-* 'to see', Modern Pers *nigāh* 'a glance'

कुणारु- (°रुम् RV III, 30,8, °रु परिक्वणनम्, N VI,1) 'sounding', is traced to √क्वण् Perhaps one could connect it with Indo-Eur *qan-* 'to sing', Lat *cano* 'I sing'

कुरुङ्ग- (°ङ्गस्य RV VIII, 4, 19, °ङ्गो राजा बभूव, कुरुगमनात्, N VI, 22) 'name of a prince', is traced to कुरु-+√गम्, lit 'one resorting to the country named कुरु-'

खल- (°ले RV X, 48, 7, °ल इति सग्रामनाम, खलतेर्वा, स्खलतेर्वा, अयमपीतर खल एतस्मादेव, समास्कन्नो भवति, N III, 10) 'a battle or a thrashing-floor', is traced to √खल् 'to collect (cf *Dhātupātha*)' or to √स्खल् 'to stumble', the latter derivation may possibly correspond to Indo-Eur *sqhel-* 'to stumble', Arm *sxalim* 'I stumble' (cf Ch II, (*a*), 3, iii)

गण- (°गणम् RV I, 116, 8, °ण, गणनात्, N VI, 36) 'group', is traced to √गण् 'to count' Perhaps, one may connect it with Ino-Eur *ger*(+*n*)- 'to gather', Gr *ageíro* 'I gather'

गरुत्मत्- (°त्मान् RV I, 164, 46, N VII, 18) being exclusively an epithet of सुपर्ण-, is rendered as (i) गरणवत्-, being traced to √गृ 'to swallow', and as (ii) गुर्वात्मन्-, i e गुरु-+आत्मन्- 'whose self is great' Both the etymologies are possible

गर्त- (°र्तम् RV V, 62, 8, 'रथोऽपि गर्त उच्यते, गृणाते स्तुतिकर्मण, N III, 5) 'a car', is traced to √गृ 'to praise', Indo-Eur *g^uerā-* 'to raise the voice', Lith *gẽras* 'good'

छन्दस्- (°न्दांसि छादनात्, N VII, 12) 'metre', is traced to √छादय् 'to cover', the Indo-Eur parallel *sked* 'to cover', Anglo-Sax *hoete-ru* 'dress' is uncertain

तन्यतु- (°तु RV X, 65, 13, °तु तनित्री ⌞माध्यमिका वाक्⌟ N XII,30) 'thunder', is traced to √तन् 'to roar' In this sense this verb occurs in RV VI, 38, 2; Indo-Eur *ten-*, *sten-* 'to thunder', Gr *sténō* 'I groan'

तुर- (°र RV VIII, 41,2, °र इति यमनाम, त्वरया तूर्णगति, N XII, 14) 'Yama, God of death', is traced to √त्वर् 'to hasten' According to PW the word is derived from √तु 'to be powerful', though the derivation from √त्वर् is not impossible It is used for several other Gods as well

दुर्णामन्- (°मा ⌞दु ऽना°⌟ RV X, 162, 2, क्रिमिर्भवति, पापनामा, N VI, 12) 'having a bad name', said to be the name of an insect, is traced to दुस्+नामन्- According to PW it is the name of certain demoniac creatures Being the name of an insect, it seems to be a 'taboo word', the utterance of the actual name being avoided for fear of some unpleasant association or mishap

धन्वन्- (°न्व RV X, 187, 2, °न्वान्तरिक्ष धन्वन्त्यस्मादाप, N V, 5) 'atmosphere' is traced to √धन् 'to run', lit 'that from which waters run', cf Lat *fons* 'a spring', to Indo-Eur *dhen-* 'to run'

धाना- (°ना भ्राष्ट्रे हिता भवन्ति, फले हिता भवन्तीति वा, N V, 12) 'roasted corn', is traced to √धा 'to place', so called because that is placed in a frying pan, or on a frying board Possibly, related to धानम् 'a holder', Indo-Eur *dhēn-* 'to put', Anglo-Sax *dōn* 'done'

परुष्णी- (°ष्ण्या RV X, 75, 5, इरावती परुष्णीत्याहु, पर्ववती भास्वती कुटिलगामिनी, N IX, 26) 'name of the river इरावती', is traced to पर्वन्-, from eddies which make its movement so curling, and which are like knots Indo-Eur *per-* 'knot', Gr *peirēnante* 'knotting', 'rendering firm by binding'

पवीरवत्- (°रवान् RV X, 60, 3, पवि शल्यो भवति ·, तद्वत् पवीरमायुध तद्वानिन्द्र °रवान्, N XII, 32) 'armed with a spear', an epithet of Indra, is traced to पवीर- 'a spear', lit 'one having a dart'

पाथस्- (°थ RV VII, 34, 10, X, 70, 10, उदकमपि पाथ उच्यते, पानात्, अन्नमपि पाथ उच्यते, पानादेव, N VI, 7) 'water or food', is traced to √पा 'to drink' When the meaning is 'food', it may be the extended meaning of the original word

पृथक् (°थक् RV X, 44, 6, °थक् प्रथते, N V, 25) 'separate', is traced to √प्रथ् 'to spread' Formally, this phonological correspondence is evident, but the exact semantic correspondence of पृथक् and √प्रथ् is not clear May it be supposed that when a thing is separated from another, it is 'spread' in the sense that it is loosened from the contraction of the combination ?

भारती- (°ती RV X, 110, 8, °ती, भरत आदित्यस्तस्य भा, N VIII, 13) 'sunshine', is traced to भरत- 'the sun' भारती- was considered to be a daughter of the sun, called भरत-, because, as Durga explains it, he supports (बिभर्ति) the universe

भृम्यश्व- (°श्वो भृमयोऽस्याश्वा, N IX, 24) 'name of a person', is traced to भृमि-+अश्व-, lit 'one whose horses are swift'

मर्य- (°र्यम् RV X, 40, 2, °र्यो मनुष्यो मरणधर्मा, N III, 15) 'man', is traced to √मृ signifying 'mortal' This etymology is possible, though WW connects it with Indo-Eur *meri̯o* 'boy', Gr *meirakṣ* 'boy'

मुद्गल- (°ल RV X, 102, 9, मुद्गवान्, N IX, 24) 'name of a person', lit 'possessing मुद्ग- 'pulse' There seems to be nothing against this etymology, which, however, awaits confirmation by further particulars about the person concerned

मुहुर् (°हु , मूढ इव काल, N II, 25) 'in frequence', is traced to √मुह् 'to be bewildered', so called because 'time that is frequent (मुहु) is so short that it seems to be bewildered as to its own existence' (RN 399)

रत्न- (रत्नधातमम् ⌊°त्नऽधा°⌋ RV I, 1, 1, रमणीयाना धनानां दातृतमम्, N VII, 15) 'a gift', is traced to √रम्, lit 'enjoyable' Indo-Eur prototype is supposed by some philological authorities, to be *rent-*, *rnt* 'thing', Irish *rét* 'thing', but this etymology is disputed by several other philologists

लोष्ट- (°ष्टो रुजते , अविपर्ययेण, N VI, 1) 'a lump', is traced to √रुज् lit 'that which can be broken (easily)' The occurrence of guna, however, is difficult to explain

वल (°ल RV III, 30, 10, °लो वृणोते, N VI, 2) 'a cloud', is traced to √वृ 'to shut' This etymology is possible, if व् and not ब् was the initial consonant, cf Indo Eur *uer-* 'to shut', Anglo Sax *wer* 'protection, caution'

वसुधिति- (°ती MS IV, 13, 8 , KS XIX, 13 , वसुधान्यौ, N IX, 42) 'possessing goods', is traced to वसु + √धा (cf वनधिति-, नेमधिति)

वसुवन्- (°वने MS IV, 13, 8, KS XIX, 13 , वसुवननाय, N IX, 42) 'the attainment of goods', is traced to वसु + √वन् 'to gain'

शकुनि- (°ने voc RV II, 42, 1, °नि शक्नोत्युन्नेतुमात्मानम्, शक्नोति नदितुमिति वा, शक्नोति तकितुमिति वा, N IX, 3) 'a bird', is traced to √शक् 'to be able (to soar etc), Indo-Eur prototype *k̂aq-* 'to be able', Lith *kákti* 'to reach' is, however, uncertain

शरु- (°रु शृणाते , N V,4) 'an arrow', is traced to √शृ 'to injure' Possibly, the word is connected with शल 'the needle of a hedgehog', शल्य- 'dart', Indo-Eur *k̂el-* 'arrow', Gr *kēlon* 'arrow'

शुष्म- (°ष्मेभि RV VI, 61, 2 , °ष्ममिति बलनाम, शोषयतीति सत , N II, 24) 'power', is traced to √शोषय् 'to dry up', Indo-Eur *sus-* 'dry', Av *huška-* 'dry'

सक्थि- (°क्थि सचतेरासक्तोऽस्मिन् काय , N IX, 20) 'the thigh', is traced to √सच् 'to meet', lit 'that which is met by the upper part of the body' , Indo-Eur *seq^u-* 'to follow', Lat *sequor* 'I follow'

सङ्ग- (°ङ्गा RV VI, 75, 5 , सचते , N IX, 14) 'a battle', is traced to √सच्, see *s v* सक्थि- The nasal √सञ्च् may be the counterpart of a doublet in the Vedic language, a relic of which possibly occurs here

सरण्यू- (°ण्यू RV X, 17, 2 , सरणात् , N XII, 9) 'daughter of Tvastr, mother of Yama and Yamī', is traced to √सृ 'to stream', Indo-Eur *sr̥-* 'to flow' Lett *sirt* 'to swarm about'

सलल्ूक-[1] (°कम् RV III, 30, 17), for √सृ, see *s v* **सरण्यू-**

सृकाण- (°णम् RV. I, 164, 28 , °ण सरणम् , N XI, 42) 'corner of the mouth', is derived from √सृ, as the corner of the mouth moves to-and-fro during the course of speech See *s v* **सरण्यू-**

स्कन्ध-[2]

Type I

Words, the etymology of which is primitive, owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts —

अंहति-, अंहस्-, अंहु-[3] The actual Indo-Eur prototype is *anĝh-* 'to tighten', *anghús-* 'narrow', Lat *angustus* 'narrow', Goth *aggwus* 'narrowness'

अंहुर- (°र RV X, 5, 6, °र अंहस्वान् , N VI, 27) 'pressed, distressed, is traced to अहस्- + possessive suffix -र- The correct Indo-Eur prototype is *anghús-* See *s v* अहति- etc

अक्ष-[4] The actual Indo-Eur prototype is *oqᵘ-* 'to see', and the word literally means 'possessing eyes', referring to the eye-like signs on the dice, Gr *osse* 'eyes'

अक्षि-[5]

अङ्गार- (°रा अङ्कना , N III, 17) 'burning coal', is traced to अङ्क- 'mark', so called, because it leaves its mark on whatever it touches, but cf Indo-Eur *ong* 'coal', Lith *anglis* 'coal' (see also Ch II, (*d*), 7, i)

अणु- (°णुरनु स्थवीयासम् , उपसर्गो लुप्तनामकरणो यथा सम्प्रति, N VI, 22) 'minute', is traced to अनु 'after', lit 'that which is after the (grosser)' In the structure of this word, the formative suffix is said to have been dropped, as in सम्प्रति for साम्प्रतम् . But cf Indo-Eur *at-+nu-* 'to crush', Gr *aléo* 'I grind'

अथर्वन्-[6]

अधर- (°रम् RV X,98,5, °धर , अधोऽर , N II, 11) 'lower', is traced to अधस् +अर- (<√ऋ), lit 'down-going' The word, however, goes back to Indo-Eur *n̥dh-* + the suffix *ero-*, Goth. *undar*, Eng *under*

अधस्- (°ध , न धावतीत्यूर्ध्वगति प्रतिषिद्धा, N II, 11) 'below', is traced to अ+√धाव् 'not running upwards' But cf Indo-Eur *n̥dhos* 'under', Lat *inferne* 'down'

1 As per detailed study in Ch II, (*a*), 4
2. *Ibid.*, Ch II, (*a*), 3, i
3 *Ibid*, Ch II, (*d*), 6, A, iv
4 *Ibid*, Ch. I, 12, iv
5 *Ibid*, Ch I, 5
6 *Ibid*, Ch II, (*d*), 6, (C)

अध्वर- (°र इति यज्ञनाम, ध्वरतिर्हिंसाकर्मा, तत्प्रतिषेध , N I, 8) 'a sacrifice', is traced to अ+√ध्वर्, lit 'that in which there is no *himsā*-' According to the latest researches, however, अध्वर- goes back to Indo-Eur *ndh*- 'to go', Pali *andhati* 'he goes', Gr *anénothen* 'he comes forth' and signifies 'a way, a course'

अध्वर्यु- (°र्युः, अध्वरयु , अध्वर युनक्ति, अध्वरस्य नेता, अध्वर कामयत इति वा, अपि वा अधीयाने युर् उपबन्ध , N I, 8) 'name of a particular priest', has been equated with अध्वरयु-, -यु- being either a verb (from √युज्) or a Taddhita suffix In the latter case, however, the form could not be अध्वरयु- but अध्वर्यु-

अनर्वन्-[1] (°र्वाणम् RV I, 190, 1), √ऋ corresponds to the Indo-Eur prototype, probably, *elā*- 'to drive', Gr *eláo* 'I drive'

अपीच्य- (°च्यम् RV I, 84, 15, अपचितम्, N IV, 25) 'hidden', is traced to अप+√चि, lit 'gathered away (i e elsewhere)', possibly, to अप+√अच् (cf Ch IV, s v , VVB I, p 307)

अमिन- (°न RV VI, 19, 1, °नोऽमितमात्रो महान् भवति, अभ्यमितो वा, न यस्य मात्राणा मानमस्ति, N VI, 16) 'mighty', is traced to अ+√मा, lit 'immeasureable' The word is rather connected with अम- 'force', Indo-Eur *omə* 'energetic', Av *amayavā* 'force, pressure'

अरण्य- (°रण्यम् अपाऽर्ण ग्रामात्, अरण्यम् अरमण भवति, N IX, 29) 'the jungle' Two derivations have been given of this word — (1) अप+अर्ण (<√ऋ), lit 'that which is distant from a village' But this sense of the word has not been confirmed by other parallels Nor can one definitely connect it with अरण- 'distant', (2) अ+√रम् 'not pleasant', In this sense, however, the verb √रण् itself, copiously occurring in the RV, generally signifying 'to be pleasant or comfortable', phonologically agrees with the word and is the real root of this word

अरि- (°रि RV I, 150, 1, °रिरमित्र, ऋच्छते, N V, 7) 'an enemy', is traced to √ऋ 'to go', but cf Indo-Eur *al*- 'to burn', Lat *altāre* 'altar', with which it could not be semantically connected

अरुण- (°ण RV I, 105, 18, °ण आरोचन, N V, 21) 'red', is traced to √रुच् with आ, lit 'that which shines' But Indo-Eur. *elu*- 'yellow' Old High Germ *elo* 'yellow'

अरुषी- (°षी RV I, 92, 1, N XII 7) 'bright, red', is traced to √रुच् with आ See अरुण- s v

अर्द्ध- (°र्द्ध धारयतेर्वा स्यादुद्धृत भवति, N III, 20) is traced to √धारय् with metathesis, lit 'that which is carried away' But Indo-Eur *er*- 'to separate' with *d* extension, Lith *ardýti* 'to split'

1 As per detailed study in Ch II, (*a*), I, i , III, Type D, *s v*

अवत्- (°तोऽवातितो महान् भवति, N V, 26) 'a well', is traced to अव+√अत् 'to move', lit 'that which goes down' But Indo-Eur *aûe-* 'to wet', Lett *avũots* 'a source, a spring' (cf Ch IV, *s v.*)

अश्मन्- (अश्म° RV X, 101, 7, अश्मचक्रम्, अशनचक्रम्, N V, 26) in अश्मचक्र- 'fitted with a disc of stone', is traced to √अश् 'to pervade' But Indo-Eur *âk-* 'sharp', Gr *ákmon* 'anvil'

अश्लील- (°ल पापकम्, अश्रिमद् विषमम्, N VI, 23) 'evil', is traced to अश्रि-, lit 'pointed, hard, uneven' The word, however, is a negation of श्रीर- and PW actually gives another reading of this word as अश्रीर- 'not nice, uncouth', cf Av *srira-* 'nice'

आघृणि- (°णे voc RV VI, 55, 1, °णिरागतहृणि, N V, 9) 'brilliant', is traced to आगत-+हृणि- 'where flames have approach' But Indo-Eur *ē-* 'near, by' corresponds to आ (cf Gr *ēbaios* 'weak'), while g^u^ *hin* 'hot', Lat *fornus* furnace', corresponds to घृणि- (cf Ch IV, *s v*)

आचार्य- (°र्य, आचारं ग्राहयति, N I,4) 'a preceptor', is traced to आचार-, lit 'one who makes the pupil acquire good character', Pā's derivation 'good in character' (तत्र साधु IV, 4,98) is more advanced, but I do not agree with RN (p 233) that we have here only definitions of आचार्य- and not its derivation As the word आचार- occurs in आचार्य-, we have to admit that it is essentially a derivation, though still crude

आजि- (°जे RV X, 102, 5, °जेराजयनस्य, N IX, 23) 'a battle', is traced to आ+√जि 'to conquer' But Indo-Eur *ag-* 'to drive', Mid Irish *āg* 'battle'

आर्त्नी- (°र्त्नी RV VI, 75, 4, °र्त्नी, अर्तन्यौ वा, अरण्यौ वा, N IX 39) 'the end of a bow', is traced to √ऋ 'to go', lit 'that which makes the arrows go' or 'that which is resorted to' But Indo-Eur *elei-, lei-* 'to bend', Gr *olenē* 'elbow'

आविस् (आविस्° RV I, 95, 5, आविर् आवेदनात्, N VIII, 15) 'manifestly', is traced to आ+√विद् But Indo-Eur *aû-* (with lengthened vowel) 'to hear', Lat *audio* 'I hear'

इन्द्र- (°न्द्र voc RV V,32,1, °न्द्र इन्दतेरैश्वर्यकर्मणः, N X, 8) is traced to √इन्द् 'to be powerful' This verb, however, is only the grammarian's creation, for no occurrence thereof is available in Vedic literature PW suggests √इन् 'to be strong' as the root, and द्र- as a suffix, WW hesitatingly suggests *ənros-, nər-* 'man' as the origin

ईळ-, ईळ्य- (°ळ, ईट्टे स्तुतिकर्मण, इन्धतेर्वा, N VIII, 7, °ळ्य RV. X, 110, 3, ईळितव्य N VIII, 8) 'worthy of praise' an epithet of Agni, is traced to √ईळ् (ड्) But Indo-Eur *ais* 'praise' with *d* extension, Goth *aistan* 'to regard'

ईर्म- (ईर्म° RV I,163,10, बाहुनाम, समीरिततमो भवति, N IV,13) 'the arm', is traced to √ईर् 'to move', lit 'that which is moved the most', because of all the

limbs of the average man, the arm is set in motion the most But Indo-Eur *ar* 'arm', Av *arəm* 'arm'

उल्ब- (°ल्बम् RV X, 51, 1, °ल्बम् ऊर्णोतेर्वृणोतेर्वा, N VI, 35) 'the covering of the embryo', is traced to √वृ or √ऊर्णु 'to cover' But Indo-Eur *ul-* 'to turn', Rus *lambi* 'circle' (**ulm bhi*)

उस्रा-, उस्रिया- (°स्रियाया RV I, 153, 4, °स्रियेति गोनाम, उत्स्राविणोऽस्यां भोगा, उस्रेति च, N IV, 19) 'a cow', is traced to उद्+√स्राव् 'to flow', lit 'that from which (various means of pleasure) flow' Philologically, उस्रा- is feminine to उस्र- 'a bull', which goes back to Indo-Eur *us-* 'to make wet' (referring to his semen), cf उष्ट्र-, Av *uštra-* 'camel'

ऋजीषिन्- (°षी RV V 40, 4, °षी सोमो, यत् सोमस्य पूयमानस्याऽतिरिच्यते तदृजीषमपार्जितं भवति, तेनर्जीषी, N V, 12) 'remnant from soma' is formed from अप+√अर्ज् lit 'that from which (the dregs) have been driven or cleared out According to WW the meaning of ऋजीषिन्- is 'adhesive', going back to Indo-Eur *el-* 'to decay', with *k-* extension, Swed dial *olka* 'to be nauseous'

एनस्- (°न एते, N XI, 24) 'evil', is traced to √इ 'to go' But Indo-Eur *ai-* 'to press upon anything', Av *aēnah* 'violent deed'

कवच-(°च कुअञ्चित भवति, काञ्चितं भवति, कायेऽञ्चित भवतीति वा, N V, 25) 'armour', is traced to कु+√अञ्च् or क (=ईषत्) +√अञ्च् or काय-+√अञ्च् But the word is probably derived from Indo-Eur *qeu-* 'to bend', Av *apakawa* 'hunch'

कवि- (°वि RV V, 81, 2, °वि कवते, N XII, 13) 'a seer', is traced to √कु 'to go'? Yāska does not give here any meaning of the verb, but *Nighantu* (II, 14) includes it among गत्यर्थक- verbs, while the *Dhātupātha* gives शब्दे as the meaning But Indo-Eur *qeu-* 'to pay heed to', Gr *akeúei* '(he) watches'

काकुद्- (°दम्, RV VIII, 69, 12, °द तालूच्यते, जिह्वा कोकुवा, साऽस्मिन् धीयते, N V, 26) 'palate', is traced to कोकुवा- +√धा, lit 'that in which the tongue is placed' But Indo Eur prototype is *qeu-*, see कवच *s v*

कायमान- (°न RV III, 9, 2, °चायमान, कामयमान इति वा, N IV, 14) 'seeing or desiring', is traced to √चाय् 'to see' or to √कामय् 'to desire' But Indo-Eur *qā-* 'to desire', Lat *cārus* 'beloved'

कुहू- (°हूम् KS XIII, 16, °हूर्गूहते, N XI, 32) 'new moon', is traced to √गु>गूह् Phonologically, it cannot be derived from this verb, in fact, Old Indo-Aryan had no verb exactly corresponding to this word But the Indo-Eur prototype is *sqeudh-*, being *dh-* extension of *skeu-* 'to cover', Gr *keútho* 'I hide'

कूप (°प कस्मात्, कुपान भवति, कुप्यतेर्वा, N III,19) 'a well', is rendered as (1) कु+पान lit 'being troublesome for drinking purposes' or derived from (2) √कुप् 'to get angry', lit 'leading to irritation, owing to difficulties of securing water from it' But the actual Indo-Eur prototype is *qup*-, 'to bend', Lat *cupa* 'cask'

कृष्टि- (°ष्टी RV III, 59, 1, °ष्टय, विकृष्टदेहा, N X, 22) 'a man', lit 'one who can stretch his body' This word, however, probably may be traced to √कृष् 'to cultivate' as PW suggests It originally meant 'agricultural settlement' and, subsequently, 'man in general'

कोश-, कोष- (°शम् RV X, 101, 7, °श ⌊°ष⌋, कुष्णातेर्विकुशितो भवति, N V 26) 'a bucket', is traced to √कुष् 'to scratch', so called because it is hollowed out by scratching But Indo-Eur *sqeu k̂*- 'to cover', Lith *kiáuše* 'skull'

क्षण- (°ण क्षणोते, प्रक्ष्णुत काल, N II, 25) 'moment', is traced to √क्षण् 'to sharpen', so called because it is sharpened to minuteness' The Indo-Eur prototype, however, is *oq*^{u}- 'to see', proceeding from a locative (अ-)क्षन्

क्षा- (क्षा क्षियतेर्निवासकर्मण, N II, 6) 'earth', is traced to √क्षि 'to dwell' But Indo-Eur *ĝʰdem* 'the earth', Old Bulg *zemlja* 'the earth' (*ĝhem*) corresponding to क्षमि (loc) of क्षम्-

खण्ड- (आखण्डल RV VIII, 17, 12, °ण्ड खण्डयते, N III, 10) 'a fragment', is traced to √खण्डय् 'to break' But Indo-Eur *qold*-, being an extension of *qel*- to strike', Gr *keloí* 'pieces of wood'

गध्य- (°ध्यम् RV IV, 16, 11, °ध्य गृह्णाते, N V, 15) 'to be received', is traced to √ग्रह् But Indo-Eur *ghadh*- 'to combine', Anglo-Sax *gadrian* 'to gather', Eng *gather* From the philological point of view, the meaning of गध्य- is 'to be held firmly'

गर्भ- (°गर्भ RV X,121,1, °गर्भो गृभे गृणात्यर्थे, गिरत्यनर्थानिति वा, N X,23) 'womb', is traced to (1) √गृभ् which is rendered as गृणात्यर्थे, which means 'to praise', according to Durga But this sense of the verb √गृभ् has not been confirmed by modern investigations, (2) √गॄ 'to destroy', lit that which destroys or swallows up evils' It is not clear what evils are meant by Yāska and how गर्भ- can destroy them But Indo-Eur *g*^{u}*ellbh* 'womb', Gr *délphus* 'womb'

गृह- (°हा कस्मात्, गृह्णन्तीति सताम्, N III, 13) 'a dwelling', is traced to √गृह्, lit 'that which receives (persons or things)' But Indo-Eur *ghrdh*- 'to plait', Av *gərəda*- 'a cave, as residence of the Daēvas'

घर्म- (°र्मम् RV I,164,28, °र्म हरणम्, N XI,42) 'heat', is traced to √हृ, lit 'which

takes away vapour' But Indo-Eur $g^{u}_{\wedge}herm$ 'hot', Old High Germ and Eng *warm*

ग्रंसु- (°स RV V, 34, 3, °स इत्यहर्नाम, ग्रस्यन्तेऽस्मिन् रसा, N VI, 19) 'the day', is traced to √ग्रस्, lit 'that during which vapours are devoured' But Indo-Eur $g^{u}_{\wedge}hrn$ 'hot', Lat *fornus* 'furnace', cf घृण- 'heat' **घ्रंस-**, according to PW, means 'sunshine'

चक्र- (°क्रम् RV I,164,2, °क्र चकतेर्वा, चरतेर्वा, क्रामतेर्वा, N IV,27) 'a wheel', is traced to √चक् 'to move' (Durga), or to √चर् or to √क्रम् But Indo Eur $q^{u}_{\wedge}el$- 'to turn', $q^{u}_{\wedge}elq^{u}_{\wedge}los$ 'wheel', Gr *kúklos* 'wheel'

चक्षुस्- (°क्षु RV X,73,11, °क्षु ख्यातेर्वा, चष्टेर्वा, N IV, 3) 'an eye', is traced to √चक्ष् or √ख्या 'to see' But Indo-Eur $q^{u}_{\wedge}\hat{e}ks$- 'to see', Middle Pers *cašman* 'eye'

चन्द्रमस्- (°मा RV X, 85, 19, °मा चायन् द्रमति, चन्द्रो माता, चान्द्रं मानमस्येति वा, XI, 5) is traced to (1) √चाय्+√द्रम्, lit, 'that which goes seeing', (2) चन्द्र-+√मा, lit 'the moon as a creator', (3) चन्द्र-+मान-, lit 'one whose measure is lunar' Yāska had rightly noticed that this word is a compound word, but only the second derivation is somewhat nearer the actual origin of the word Indo Eur *qand-* 'to shine', Lat *candeo* 'I shine' and Indo Eur *mēns*- 'moon, month', Av *mah* 'moon, month' So the word literally means 'the shining moon'

चित्र- (चित्र voc RV V, 39 1, °त्र[1] चायनीयम्, N IV, 4) is traced to √चाय् 'to see' But Indo Eur *squit-* bright' or 'to shine', Av *ciora-* 'striking the eye' But √चाय् goes back to Indo-Eur $q^{u}_{\wedge}\bar{e}i$- 'to watch', Gr. *teréo* 'to observe'

जरायु- (°यू RV X, 123, 1, °युर्जरया गर्भस्य, जरया यूयते वा, N X, 39) 'the outer skin of the womb', is traced to (1) जरा- or (2) जरा-+√यु 'to unite' The former derivation refers to the growth of the age of the foetus; the more it grows old, the surer the foetus is to be born According to the latter derivation the woman who delivers is called जरा-, and the womb is connected with her Actually, however, as PW has shown, the word indicates the decaying or dying nature of the outer skin of the womb

जामातृ- (°जामातृ RV I, 109, 2, जा अपत्यं तन्निर्माता, N VI, 9) 'son-in-law', is traced to जास्- 'offspring' +मातृ (=निर्मातृ-) 'producer' But Indo-Eur *ĝem-* 'to marry', Gr *gaméō* 'I marry'

जामि- (°मये RV III, 31, 2, °मिरन्येऽस्यां जनयन्ति जामपत्यम्। जमतेर्वा स्याद् गतिकर्मणो निर्गमनप्राया भवति, N III, 6) 'sister', is traced to √जन्, so called because men other than her paternal male relatives produce a child from her,

1 Contrary to the RV version as toneless voc and adj of इन्द्र, N takes it as nom sing and adj of राधस्-

or is traced to √जम् 'to go', because she generally goes into another family (cf RN p 437) The actual Indo-Eur prototype is *ĝem (e)-*, see जामातृ *s v*

जार- (°र RV X, 11, 6, आदित्योऽत्र जार उच्यते, रात्रेर्जरयिता । अपि त्वय मनुष्यजार एवाऽभिप्रेत स्यात्, N III, 16) has two meanings (1) 'making old', an epithet of the sun, lit 'he who wears out the night', Indo-Eur *ĝer* 'to be old', Modern Pers *zāl* 'old woman', (2) 'a paramour' According to Durga, the derivation in the second meaning is also the same, signifying 'exhausting by intercourse' The Indo-Eur prototype, however, is *ĝemərо-s* related to *ĝem-* 'to marry', Lat *gener*, 'son-in-law', see जामातृ- *s v*

जाल- (°ल जलचर भवति, जलेभव वा, जलेशयं वा, N VI, 27) 'a net', is traced to जल- lit 'that which is in water', or 'that which lies in water' But Indo Eur *ger-* 'to turn', Swed *korm* 'cover for the carriage'

जिह्म- (°ह्मानाम् RV I, 95, 5, N VIII, 15) 'oblique', has been derived from √हा>जिहा which possibly means 'to be crooked' But Indo-Eur *dəgh-mo-* 'oblique', Gr *doxmus* 'oblique'

जिह्वा- (°ह्वा जोहुवा, N V, 26) is traced to √ह्वे 'to call', lit 'that which calls' But Indo-Eur *dnghuā-* (?) 'tongue', Old Lat *dingua*, Classical Lat *lingua* 'tongue'

तायु- (°युम् RV IV, 38, 5; स्तेननाम, सस्त्यानमस्मिन् पापकमिति नैरुक्ता, N IV, 24) 'a thief', is traced to √स्त्याय् 'to be thickned', lit 'one in whom sin is thickened' But Indo-Eur (s) *tāi-* 'to hide', Old Irish *tāid* 'thief' (see Type U, *s v*)

तालु- (°लु तरतेस्तीर्णतमम् अङ्गम्, तलतेर्वा स्याद् लम्बकर्मणो विपरीतात्, N V, 26) 'palate', is traced to √तॄ, lit 'that which is the most extensive' or to √लत् 'to hang' with metathesis But Indo-Eur *tel-, tel-* 'flat ground, Old Bulg *tělo* 'body'

तितउ- (°उना RV X, 71, 2, °उ परिपवन भवति, ततवद्वा, तुन्नवद्वा, तिलमात्रतुन्नमिति वा, N IV, 9) 'a sieve', is traced to √तन्+वन्त्-, lit 'that which is spread' or to तिल+√तुद् 'that through which seed is pressed' But Indo-Eur *teuā-* 'to sift', Gr *tō̃* 'I sift', तितउ- philologically being a reduplication *तितवु-

तित्तिरि- (°रि. तरणात्, तिलमात्रचित्र इति वा, N III, 18) 'a partridge', is traced to (1) √तॄ 'to cross' or to (2) तिल-, 'being marked with spots of the size of sesamum seeds' Actually the Indo-Eur prototype is *tet(e)r-* being onomatopoeic[1], Lith *tetervas* 'birch cock'

1 Compare RN's (pp 506-7) treatment of the names of the birds on an onomatopoeic etymological basis, illustrated from Eng Marāthi and Sanskrit

तूर्णाश- (°शम् RV VIII, 32, 4, °शमुदक भवति, तूर्णमश्नुते, N V, 16) 'water', is traced to तूर्ण-+√अश्, lit 'that which reaches quickly' FW, however, has shown that the word actually means 'waterfall' Indo Eur had a root *tur-* 'to turn' indicating lively or violent movement in general, and Yāska's citation from the RV "°श न गिरेरधि" indicats that तूर्णाश- meant 'a waterfall'

तृषु > ष्वी- (°ष्वीम् RV IV, 4, 1, तृष्वीति क्षिप्रनाम, तरतेर्वा, त्वरतेर्वा, N VI,12) 'quick', is traced to √तृ or √त्वर् This word, as PW has pointed out, means 'greedy', literally 'thirsty' derived from √तृष् 'to be thirsty', Indo-Eur *trs-* 'to be dry' and then with extension of meaning, it signifies 'violent, hasty'

दण्ड-[1]

दावन्- (°वने RV V, 39, 2, °वने दानस्य, N IV, 18) 'a gift' Yāska represents it as दानस्य It is, however, really infinitive from the stem दावन्- (cf GW) parallel to Gr (Cypr) *duvánoi*, Av *dāvoi* 'to give'

दुरोण-[2]

दूर- (°र कस्मात्, द्रुत भवति, दुरय वा, N III, 19) 'distant', is traced to —(1) √द्रु 'to go', lit 'that which is as if it has fled', (2) दुस्+√इ 'difficult of approach' But Indo-Eur *dū-* 'to move forward spatially', Middle Germ *zūwen* 'to move forward'

देवापि-[3]

द्रविण-, द्रविणस्- (°णोदा, ⌊°ण sदा⌋ RV I, 15, 7, धन द्रविणमुच्यते, यदेनमभिद्रवन्ति, बल वा द्रविण यदनेनाभिद्रवन्ति, N VIII, 1) 'wealth' or 'power', is traced to √द्रु, the former, because 'people run to it', the latter, because 'people run by means of it' Actually, the meaning of Indo-Eur *drou* 'tree' has been metaphorically extended to signify 'wealth' or 'power' in this word Cf Gr *droon* 'strong' For द्रविणस्- cf Type K s v and Ch IV s v

धेनु-[4]

नराशंस- (°सस्य RV VII, 2, 2, °सो यज्ञ इति कात्थक्य, नरा अस्मिन् आसीना शसन्ति, N VIII, 6) According to कात्थक्य, नराशस- means यज्ञ-, and is traced to नर-+√शस्, so called because 'men (sitting therein) offer praises' This meaning of नराशस-, however, has not been confirmed by any Vedic parallel The actual meaning is only an epithet of Agni (cf Type F नराशस- s v)

1 As per detailed study in Ch II, (d), 6, (B), ii.
2 *Ibid*, Ch I, 9
3 *Ibid*, Ch II, (d), 8, B, iv
4 *Ibid*, Type D, s v

नवग्व- (°ग्वा L°वऽग्वा ⌋ RV X, 14, 6, °ग्वा नवगतयो नवनीतगतयो वा, N XI, 19) 'name of a group of nine beings, who are said to have been allies to Indra', is traced to नव-+√गम् or नवनीत +√गम् If नव- here means only 'fresh or new' in this derivation, it is due to inadequate study of the texts

निपात-[1] The literal meaning could be improved as follows —'that which, owing to its less importance, merely dips, as it were, into a sentence'

नीच- (नीचा RV IV, 38, 5, °चैर्निचित भवति, N IV, 24) is traced to नि+√चि, lit 'gathered downwards' But Indo Eur *ni*- 'down'+*oq$^u_\wedge$o-s* 'looking, Arm *ni* 'down', Gr *osse* 'eyes', Old Bulg *nic*[1] 'downwards'

पराक- (°के RV VII, 100, 5, N V, 9) 'distance', is traced to परा+√क्रम् √क्रम्, however, could not give us क- as an n l Probably the word goes back to Indo-Eur *perā*- 'through' (cf Gr *pérān* 'to yonder side') +*oq$^u_\wedge$*- 'to see'

पाजस्- (°ज RV IV, 4, 1, °ज पालनात्, N VI, 12) 'power', is traced to √पा 'to protect' But Indo-Eur *păg*- 'to make firm', Gr *pègnumi* 'I make firm'

पाणि- (°पाणि RV III, 33, 6, °णि पणायते पूजाकर्मण, N II,26) 'hand', is traced to √पणाय् 'to honour', as the hand is often used for honouring persons and deities The word, however, actually goes back to Indo-Eur *pelᵊm* or *pelᵊn* 'hand' (through Middle Indo-Aryan पणि-), Lat *palma* 'palm of the hand'

पितु- (°तु पातेर्वा पिबतेर्वा, N IX, 24) 'food', is traced to √पा 'to protect' or 'to drink' The correct derivation is from √प्याय् (see Ch II, (*a*), 5, *a*, ii and, III Type D, *s v*)

पिशुन- (°न पिशते, विपिशतीति, N IV, 11) is traced to √पिश्, lit 'one who exaggerates or supports evil' But Indo-Eur *peîk* 'evil-minded', Lith *peĩkti* 'to blame'

✗पृथिवी- (प्रथनात् पृथिवीत्याहु, N I, 13) is traced to √प्रथ् 'to spread' But Indo-Eur original form *pḷt* or *plᵊt* 'broad and flat', Gr *platús*, Lith *platùs* 'broad'

प्रतीक- (°कम् RV X, 88, 19, °क प्रत्यक्त प्रतिदर्शनमिति वा, N VII, 31) 'external appearance, visage', is traced to प्रति+√अञ्च्, lit 'that which is turned towards' But Indo-Eur *preti*-+*oq$^u_\wedge$*- 'to see', Gr *ópōpa* 'I have seen'

प्रवत्वती- (°ति voc RV V, 84, 1, N XI, 37) 'steep, showing a steepway' said of पृथिवी-, is rendered as प्रवण वती- The latter word is certainly allied to प्रवत् वती-, but they cannot exactly correspond to each other Both go back to Indo-Eur *prō vo-s* 'forward', Goth *frauja* 'master' प्रवण- is a further extension of the same Indo-Eur *prouenos*, Lat *prōnus* 'prone'

1 Compare Type D, *s v*

भुरण्यु- (°ण्यु शकुनिर्भूरिम् अध्वान नयति, N XII, 22) 'a bird', is traced to **भूरि-**, lit 'one who goes a good deal of way' But Indo-Eur *bher-* 'to move violently', Lat *fermentum* 'ferment'

भूरि- (°रि RV I, 154,6, °रीति बहुनामधेय प्रभुवतीति सत, N II, 7) 'many', is traced to **प्र**+√**भू** 'to be able' But Indo-Eur *bhūr-* 'to be puffed up', Av *būiri* 'rich', Lith *būrys* 'heap'

मङ्गल- (°मङ्गल RV II, 42, 1, °ल गिरतेर्गृणात्यर्थे, गिरत्यनर्थानिति वा, N IX, 4) 'auspicious', is traced to √**गृ** lit. 'that which swallows up evils' But Indo-Eur *meng-* 'to beautify artificially', Mid Irish *meng* 'betrayal', Old Prus *manga* 'courtezan' (cf Ch II, (d), 6, (C), 1, d, III, Types L, P, T *s v*)

मनीषा- (°षा RV III, 33, 5, °षया, मनस ईषया, N II, 25) 'wisdom', is traced to **मनस्**+**ईषा-**, 'movement of the mind', being taken as a compound with two members Actually, however, the word goes back to Indo-Eur *menī-* 'to think', *-s* being a suffix, also occurring in Lat *comminīscor* 'I remember'

मर्यादा- (°दा, मर्यैरादीयते, N IV, 2) 'boundary', is traced to **मर्य-**+**आ**√**दा** 'that which is taken up by men' But Indo-Eur *mer-* 'to glimmer', Gr. *marīle* 'glowing coal'

महत्- (°हान् महनीयो भवति, N III,13) 'great, mighty', is traced to √**मंह्** 'to respect' But Indo-Eur *megh-* 'great', Gr *mégas* 'great'

मांस- (°स मानसम्, N IV, 3) 'flesh', is traced to **मनस्-**, lit 'belonging to heart', i e 'the heart likes it' But Indo-Eur *mēmso-* 'flesh', Old Irish *mīr* 'a bit of flesh'

मात्रा- (°त्रा मानात्, N IV, 25) 'measure', is traced to √**मा** The Indo-Eur form intermediate between √**मा** and **मात्रा-** is *mēt-* 'to measure', Lat *mētior* 'I measure', further going back to Indo-Eur *mē-* 'to measure', Av *mā-* 'to measure'

×**मित्र-** (°त्र RV III, 59, 1, °त्र मेदयते, N X, 21) 'name of a solar deity', is traced to √**मिद्** 'to love' But Indo-Eur *mi-* 'to bind', Gr *mítrē* 'a bandage for the head', Av *miθra-* 'friend'

मुष्टि- (°ष्टिर्मोचनाद्वा, मोषणाद्वा, मोहनाद्वा, N VI, 1) 'fist', is traced to (1) √**मुच्** 'to release' or (2) √**मुष्** 'to steal' or (3) √**मुह्** 'to bewilder' But Indo-Eur *mȗk-* 'to scratch', Lith *mùzti-* 'to strike'.

मृध्रवाच्-[1]

मेघ- (°घ कस्मान्मेहतीति सत, N II, 21) 'a cloud', is traced to √**मिह्** 'to sprinkle', so called because 'it showers water' The word, however, may go back to Indo-Eur *meigh-* '(1) to gleam, (2) dark, (3) cloud', Arm *mēg* 'mist'. RN (p XLXII) thinks that Yāska's derivation of **मेघ-**<**मेहन-** indicates that

मेहन- meant 'showering' This sense, however, occurs only in *Dhātupātha* RN has not shown whether in actual Vedic or post-Vedic literature the root √मिह् ever occurred in the sense of 'showering' PW, with citations from Vedic and post-Vedic literature, attributes the meaning 'to urinate' to this root This meaning is confirmed by several Indo-Eur languages, cf Av *maēzaiti* 'urinates', Lat *mingere* 'to urinate' (cf. WW *s v meigh-*) The transfer of the meaning from 'urinating' to 'showering' was probably figurative

मेदस्- (°दो मेदयते , N IV 3) 'fat', is traced to √मिद् 'to be greasy' But Indo-Eur *mad-*, *mad-do-* (=**mazdo*, whence मेदस्-) 'wet', 'to trickle', Gr *madáō* 'I flow'

योषा- (°षा RV X, 40, 2 , यौते , N III, 15) 'young woman', is traced to √यु 'to mix', lit 'mixing with a male' But Indo-Eur *ieus-* 'young', Lat *iūno-* 'name of a goddess' <**iusno*

रण- (°णाय RV X, 9, 1 , रमणीयाय, N IX, 26 [21]) 'agreeable', an adj of चक्षस्- (=दर्शन-), is traced to √रम् 'to take delight' But the actual origin is √रण्, copiously occurring in the RV in the sense of 'to be agreeable' (cf PW *s v* √रण्)

राका- (°काम् RV II, 32, 4 , °का रातेर्दानकर्मण , N XI, 30) 'the goddess of the full moon', is traced to √रा 'to give' According to WW it was a goddess of propagation, Indo-Eur *leiq-* 'to cohabit', Gr. *lēkáo-* 'to fornicate'

राधस्- (°ध RV V,39,1, °ध इति धननाम, राध्नुवन्त्येतेन, N IV, 4) 'wealth', is traced to √राध् 'to satisfy' But Indo-Eur *rē-dh-* 'to arrange', Av *radaiti* '(he) makes ready'

रेक्णस्- (°क्ण RV VII, 4, 7 ; °क्ण इति धननाम, रिच्यते प्रयत , N III, 2) 'wealth', is traced to √रिच् 'to leave, bequeath' But Indo-Eur *leiq-* 'to leave', Gr *leípō* 'I leave'

वक्षस् - (°क्ष RV I, 124, 4, °क्ष , अध्यूढं काये, अधिप्रवेशितमिव काये, N IV,16) 'chest', is traced to अधि+√वह्, lit 'that which enters the body' But Indo-Eur *u̯anq-* 'to be bent', Lat *vacillāre* 'to vacillate'

वनर्गु- (°र्गू RV X, 4, 6 ; °र्गू वनगामिनौ, N III, 14) 'moving in the forest or wood', is traced to वनस्-+√गम् The गु at the end of the word rather goes back to √गा 'to go', Indo-Eur $g^u\bar{a}$- 'to go', Lett *gāju* 'I went'

वर- (°रम् RV II, 11, 21 , °रो वरयितव्यो भवति, N I, 7) 'a boon', is traced to √वृ, lit 'that which would be chosen' But Indo-Eur *u̯el-* 'to select', Goth *wiljan* 'to will', Eng. *will.*

ववक्षिथ, विवक्षसे (ववक्षिथ विवक्षस इत्येते वक्तेर्वा वहतेर्वा साभ्यासात् , N III, 13) pf 2, 1, formed from √वच् or √वह् From the citations given by RN (pp 479-81)

the majority of instances show that the words go back to √वह् (cf Indo-Eur *ueĝh-*) while a small minority go back to √वच्

वार्-, वारि- (वा RV IX, 112,4; वारि वारयति, N IX, 2) 'water', is traced to √वारय् 'to keep off', lit 'that which wards off evils like heat, thirst, disease etc' But Indo-Eur *ụer-* 'to wet', Anglo-Sax. *woer* 'shower, water'

वार्य- (°र्यम् RV VIII, 25,13, °र्यं वृणोतेरथापि वरतमम्, N V, 1) 'good, prosperity', is traced to √वृ, lit 'that which is to be chosen', Indo-Eur *ụel-* (see वर- *s v*)

विकट, टा- (°टे voc ⌊विङ्क°⌋ RV X, 155, 1, °टो विक्रान्तगतिरित्यौपमन्यव, कुटतेर्वा स्यात् ⌊विपरीतस्य⌋ विकुटितो भवति, N VI, 30) 'hideous', is traced to √कुट् 'to be crooked', with metathesis and with abnormal change of the vowel उ into अ Such a change, however, was not possible in Indo-Aryan Another derivation given is वि+√क्रम्, lit 'one whose movement is deformed'. विकट-, as is now well known, goes back to वि+कृत- 'deformed'

वितरम् (°रम् ⌊विडत°⌋ RV X,110,4, N VIII, 9) 'farther', has been rendered as विकीर्णतरम् or विस्तीर्णतरम्, it being supposed that a prefix cannot by itself directly take the comparative degree But according to modern findings, an Indo-Eur suffix could directly take the comparative degree Indo-Eur. *ụitero-* 'apart', Av *vītara-* 'further'

विधवा- (°वा RV X, 40, 2, °वा विधवनाद्वा, विधावनाद्वा, अपि वा धव इति मनुष्यनाम, तद्वियोगाद्विधवा, N III, 15) 'widow', is traced to (i) वि+√धू, lit 'one shaken (with calamity)', (ii) वि+धाव्, i e 'one running (for protection)', and (iii) वि-+धव- lit. 'one without a man' But Indo-Eur *ụidh-* 'to separate', Lat *vidua* 'widow', Lat *dīvido* 'to divide' (cf Type G *s v*)

वीरुध्- (°रुध RV X, 97, 3, °रुध ओषधयो भवन्ति, विरोहणात्, N VI, 3) 'a herb', is traced to वि+√रुह् But Indo-Eur *leud-* 'to grow', Goth *liudan-* 'to grow'

वैतस- (°सेन RV X, 95, 5, °स, वितस्त भवति, N III, 21) 'penis', is traced to वि+√तस् 'to hang' But Indo Eur *ụeit-* 'to turn', Old Irish *feith*<*veiti* 'a fibre'

वैश्वानर- (°रस्य RV I, 98, 1, °र कस्मात्, विश्वान् नरान् नयति, विश्व एनं नरा नयन्तीति वा, N VII, 21) 'a name of Agni', is traced to विश्व-+नर-+√नी, lit 'one leading all men' This elliptical setting up of √नी is primitive (cf Ch IV, *s v*)

व्रज- (°ज RV III, 30, 10, °ज. व्रजत्यन्तरिक्षम्, N VI, 2) 'atmosphere', is traced to √व्रज् 'to move' This word, which literally meant 'a pen' or

'enclosure', was originally the place where the legendary cows to be released by Indra, were shut up It goes back to Indo-Eur *ureĝ-*, 'to shut off', Gr *eirgo* 'I shut in'

व्रन्दिन्- (°न्दिन RV I, 54, 5, °न्दी व्रन्दतेर्मृदूभावकर्मणः, N V, 15) 'softening, mellowing', an epithet of शुष्ण-, is traced to √व्रन्द् 'to be soft'. But according to WW व्रन्दी- means 'becoming tired' Indo-Eur *ured-* 'to scratch', Old Bulg *vrēdū* 'wound'

शिति- (शितामत VS XXI, 43, शिति श्यते, N IV, 3) 'white', is traced to √शो 'to sharpen' But Indo-Eur *kuit-* 'bright, white, to shine', Lith *szvìsti* 'to be bright'

शिशिर- (°रं शृणाते शम्नातेर्वा, N I, 10) 'winter', is traced to √शृ 'to injure' or to √शम् 'to stop' The latter derivation is evidently absurd, the former is primitive, the actual Indo-Eur prototype being *k̂el-* cold' or 'to freeze' Lith *šáltas* 'cold'

शिशु- (°शुम् RV X, 123, 1, °शु शसनीयो भवति, शिशीतेर्वा स्याद् दानकर्मणः, N X, 39) 'a child', is traced to (i) √शा 'to give' (pr sing शिशीते), so called because it is given by the father to the mother or (ii) √शंस्', lit 'one who is desired' But Indo-Eur *kū-* 'to swell', Gr *kúéō* 'to be pregnant'

शूर- (शूरणास RV I, 163, 10, °र शवतेर्गतिकर्मण, N IV, 13) is traced to √शु 'to move' But Indo-Eur *kŭ-*, see शिशु- *s v*

सृक्- (°क्ुम् RV X, 71, 2, °कु कसतेर्वा स्याद्विपरीतस्य, विकसितो भवति, N IV, 10) is traced to √कस्, with metathesis, so called because 'it is swollen in size when heated' The probable Indo-Eur prototype is *sequ̯-* 'to follow', Lat *sequor-* 'I follow', connected with √सच् 'to cling' (cf Type G *s v*).

सप्रथस्- (°था ⌞सऽप्र°⌟ RV V, 13, 4, °था सर्वत· पृथु, N VI, 7) 'far-reaching, capacious', is traced to √प्रथ् 'to spread', but Indo-Eur *plət-* 'broad and flat', Lith *platùs*, Gr *platús* 'broad'

समान- (समान्या RV III, 54, 7, °न सम्मानमात्र भवति, N IV, 25) is traced to सम्+मान- But actually -न- is a suffix here, going back to Indo-Eur *somon-* 'with', Goth *samana* 'together'

सुरुच्- (°रुच ⌞सुऽरु°⌟ AV IV, 1, 1, VS XIII, 3, °रुच, आदित्यरश्मय, सुरोचनात्, N I, 7) 'a ray of the sun', is traced to सु+√रुच्, lit 'shining well' Yāska naturally could go only so far, while linguistics now derives it from *leuq-* 'to shine' Gr *leukos* 'light'

सेना- (आर्ष्टिषेण RV X, 98, 5, °ना सेश्वरा, समानगतिर्वा, N. II, 11) is traced to स-+इन-+आ 'having a master' or स-+√इन्+आ 'having a similar movement' But Indo-Eur *sēi-* 'to throw', Old Bulg, *sějati* 'to sow' The word thus ultimately means a 'missile',

स्तेन- (°न कस्मात्, संस्त्यानमस्मिन् पापकमिति नैरुक्ता., N III, 19) 'a thief', is traced to सम्+स्त्या-+अन-, lit. 'in whom sins are heaped together', Indo-Eur *stā(i)-* 'to steal', Old Bulg *taj* 'secretly'

ह्वः- (°वानाम् RV VIII, 26, 16, ह्वानानाम्, N V, 1) 'a call', has been rendered as ह्वान-(< √ह्वे 'to call') In Yāska's time this correspondence was probably admitted as correct. But Indo-Eur *ĝhau-* 'to call', Av *zavaite* 'he calls'.

Type J

Words, the etymology of which is particularly dominated by the theory of the verbal origin of nouns —

अक्ष- (°क्षो यानस्याऽञ्जनात्, N XIII, 12) 'axle of a wheel', is traced to √अञ्ज् 'to oil', lit 'that which is greased with oil etc' But Indo-Eur *aks-* 'axle', Lat. *axis* 'axle', Gr *ákson* 'wagon'

अघ-[1]

अद्रि- (°द्रय voc RV X, 94, 1, °द्रय पर्वता, आदरणीया, N IX, 9) 'a mountain', is traced to आ+√दृ 'to honour' lit 'worthy of respect', but Indo-Eur *nd-*, *ond-* 'stone', Mid-Irish *ond* 'stone' (cf Ch.II,(*d*),7, ii, III, Type M *s v*)

अनस्- (°नस. RV IV 30, 10, °न शकटम्, अनिते जीवनकर्मण, N XI, 47) 'a cart', is traced to √अन् 'to live', being 'a means of livelihood' But Indo-Eur prototype *enos-* or *onos-* 'weight', Lat *onus* 'burden' (cf Ch II, (*d*), 6, (C), iii, v)

अन्त- (°अन्ते RV III, 54, 7, °न्तोऽतते, N IV, 25) 'an end', is traced to √अत्, lit 'that which wanders away' But Indo-Eur *anta* 'against, opposite', Gr *ánta* 'opposite'

अन्धस्-[2]

अन्य- (°न्यस्य RV I, 170, 1, °न्यो नानेयो भवति, N I, 6) 'the other', is traced to अन्+आ+√नी, lit 'not to be brought' Actually, however, the word goes back to Indo-Eur pronoun *eno-*, *no-* 'that', Av *anya-* 'another' It has nothing to do with a verb[3]

अप्- (आप voc. RV X, 9, 1, आप आप्नोते, N IX, 26) 'water', is traced to √आप् But Indo Eur *ăp* 'water, river', Old Prus *ape* 'river', Lith *upé* 'water'

1 As per full treatment in Ch II, (*d*), 6, (C), i

2 *Ibid*, Ch II, (*d*), 6, (C), vi

3 In connection with Durga's connecting अन्य- with नाना, RN says 'most probably it is a subtlety of Durga himself But it is curious to note that WW (*no-, eno s v*) as well connects अन्य- with नाना though only with the second part of नाना, the first part of नाना being न 'as it were', so that the whole meaning of नाना, according to WW would be 'as it were another, not so and so (=न+अन-)'

अयम् (अयम् एततरोऽमुष्मात्, N III, 16) 'this', nom sing formed from **इदम्**-, is traced to **आ+√इ** 'to go', lit 'very much removed from that' But Indo-Eur pronoun *e*- 'he, she, it', Alb *e* 'him'

अर्भक- (°केभ्य RV I, 27, 13, °कमवहृत भवति, N III, 20) 'young', is traced to **अव+√हृ**, lit 'that which is brought down, i e made little', **भर**- being derived from **√हृ** and then undergoing metathesis But Indo-Eur *orbo* 'orphaned', Gr *orphanos* 'orphan'

अश्व- (°श्व कस्मादश्नुतेऽध्वानम्, महाशनो भवतीति वा, N II, 26) 'a horse', is traced to (i) **√अश्** 'to reach or occupy', lit 'one who occupies a road' or (ii) **√अश्** 'to eat', lit 'one who eats a great deal' But Indo-Eur *ek̂uo*- 'horse' Lat *equus* 'horse'

अष्टन्- (°ष्टावश्नोते, N III, 10) 'eight,' is traced to **√अश्** 'to pervade, reach', lit '(the number, which) having pervaded seven, reaches (the next number)' But Indo-Eur *ok̂tō(u)* 'eight', Gr *oktṓ* 'eight'

असौ (°सौ अस्ततरोऽस्मात्, N III, 16) 'that', nom sing formed from **अदस्**-, is traced to **√अस्** 'to throw', lit 'thrown at a distance from this' But Indo-Eur *e sā-u*-, a combination of three different pronouns

आगस्- (अनागास्त्वम् ⌞°ग ऽत्वम्⌟ RV I, 94, 15, °ग आङ्पूर्वाद्गमे॰, N XI, 24) 'sin, evil', is traced to **आ+√गम्** 'to go' But Indo-Eur *agos*- 'guilt', Gr *ágos* 'guilt' (cf Ch II, (*d*), 6, C)

आत्मन्- (°त्मा RV X, 97, 11, °त्मा अततेर्वाप्तेर्वा, N III, 15) 'soul', is traced to (i) **√अत्** 'to move constantly' or (ii) **√आप्** 'to pervade' But Indo-Eur *etmén*- 'breath', Anglo Sax *oēdm* 'breath'

आप्त्य- (°प्त्यम्, °प्त्यानाम्, RV X, 120, 6, प्त्या, आप्नोते, N XI, 20) 'name of a class of deities' The word, which is often used as an attribute to Trita is traced to **√आप्** 'to reach' The word, however, as PW suggests, probably proceeds from **आप** 'waters'

आस्य- (°स्यम् अस्यते॰, आस्यन्दत एतदन्नमिति वा, N I, 9) 'mouth', is traced to (i) **√अस्** 'to throw' or (ii) **√स्यन्द्** 'to flow' But Indo Eur *ōus*-, *əus*-, 'mouth', Lat *ōs* 'mouth'

उच्च- (°च्चैरुच्चितं भवति, N IV, 24) 'high, elevated', is traced to **उद्+√चि** 'to gather', lit 'heaped up' But Indo-Eur *ŭd* 'up' + the suffix *-k*-, Av *usca* 'above' RN (229) derives **उच्च** as **उद्+च** But **-च**- as a suffix does not occur in OIA He cites Ksīrasvāmin **उदक् च**, but **च** here probably means 'and', having nothing to do with the structure of **उच्च**-

उभ- (उभयाहस्ति ⌞°याऽहस्ति⌟ RV V, 39, 1; °भौ समुब्धौ भवत, N IV, 4) 'both', is traced to **सम्+√वभ्**, lit. 'well-interwoven.' But Indo-Eur *m̥bhō(u)* 'both', Av *u-wa* 'both'.

एक- (°कम्, °क RV X, 48, 7, °क इता सख्या, N III, 10) 'one', is traced to √इ 'to go', lit '(a number) which is easily arrived at' But Indo-Eur oi̯- 'one', Gr oinê 'one (on the dice)'

ओजस्- (°जसा RV VIII, 99, 3; °ज ओजते॰, N VI, 8) 'might', is traced to √ओज्, which, however, is only Yāska's creation, for it never occurs in Vedic literature, Indo-Eur au̯eg- 'to increase', Av aojah- 'power' (cf Type T, s v)

कक्ष- (°क्षो गाहते, कस इति नामकरण, ख्यातेर्वाऽनर्थकोऽभ्यास, कषतेर्वा, N II, 2) 'armpit', is traced to (i) √गाह् 'to enter' or (ii) √ख्या 'to describe or (iii) √कष् 'to rub' But Indo-Eur qok̂sā 'name for a certain part of the body', Lat coxa 'hip'

कण- (°ण कणतेरणूभावकर्मण, मात्राऽणूभावात्, N VI, 30) 'a grain', is traced to √कण् 'to be small in measure' But Indo-Eur qel-+n- 'to cut', Gr keléis 'axe'

कर्ण- (कर्ण° RV X, 71, 7, °र्ण॰ कृन्ततेर् निकृत्तद्वारो भवति, ऋच्छतेरित्याग्रायण, ऋच्छन्तीव खे उदगन्तामिति ह विज्ञायते, N I, 9) 'ear', is traced to (i) √कृन्त् 'to cut', lit so called because 'its opening is cut' or (ii) √ऋच्छ् 'to go', lit 'going towards the open space', an etymology which is evidently absurd But Indo-Eur qer- 'a grasp', Old Bulg crěn 'a grip' The ear is so called because 'it grasps the sound'

काण- (°णे RV X, 155, 1, °ण कणतेरणूभावकर्मण, दर्शनाऽणूभावात् काण, N VI, 30) 'one-eyed', is traced to √कण् 'to be short', lit 'one whose (sight) is short' But Indo-Eur qel-no- 'to prick', Old Irish coll 'one-eyed' (cf Type T, s v)

कृप्- (कृपा RV I, 27, 1; कृप् कृपतेर्वा, कल्पतेर्वा, N VI, 8) 'form', is traced to √कृप् or √क्लृप्, but Indo-Eur qrp- 'a form', Lat corpus 'body'

क्रिमि- (°मि क्रमतेर्वा स्यात् सरणकर्मण, क्रामतेर्वा, N VI, 12) 'a worm', is traced to √क्रम् But Indo-Eur qurmi- 'a worm', Lith kirmís 'a worm', (cf Ch II, (d), 8, ii, III, Types L, S s v)

क्षीर- (°रं क्षरते, घसेर्वेरो नामकरण, उशीरमिति यथा, N II, 5) 'milk', is traced to √क्षर् 'to flow' or √घस् 'to be fed' But Indo-Eur ksiro- 'milk', Alb hira 'whey'

गिरि- (°रि RV I, 154, 2; X, 180, 2; °रि पर्वत समुद्गीर्णो भवति, N I, 20) 'a mountain', is traced to √गृ with सम् and उद् 'to vomit', so called because 'it is vomited up in a mass by the earth' But Indo-Eur geuri- 'mountain', Av gairi- 'mountain'

गो- (गौरिति पृथिव्या नामधेयम्, यद् दूरं गता भवति, यच्चास्यां भूतानि गच्छन्ति, गातेर्वौकारो नामकरण, अथापि पशुनामेह भवत्येतस्मादेव, N II, 5) 'earth, cow', is traced to √गम् or to √गा 'to go' But Indo-Eur gu̯ōu- 'cattle', Gr boũs, Lett gùovs 'cow'.

ग्ना- (ग्ना MS I, 9, 4, KS IX, 9, गच्छन्त्येना, N III, 21) 'a woman', is traced to √गम्, lit 'that to whom people go' But Indo-Eur gunā 'women', Av nā 'woman'

चरु- (°रु RV VII, 104, 2, °रु चरते समुच्चरन्त्यस्मादाप, N VI, 11) 'a plate', is traced to √चर्, lit 'that from which water flows' But Indo-Eur quer- 'plate', Anglo-Sax hwer 'kettle'.

ज्या- (ज्या RV VI, 75, 3, जयतेर्वा, जिनातेर्वा, प्रजावयतीषून् वा, N IX, 17) 'bow-string', is traced to (i) √जि 'to conquer', or (ii) √ज्या 'to weaken' or (iii) √जावय् 'to hasten' But Indo-Eur guua- 'bows-tring', Av jyā 'bow-string'

तुरीय- (°यम् RV I, 164, 45, °य त्वरते, N XIII, 9) 'fourth', is traced to √त्वर्, so called, presumably, because 'the fourth hastens to the next number', but Indo-Eur qutur- 'fourth', Av tūirya- 'fourth', the initial q^u having been dropped

त्रि- (त्रयस्तीर्णतमा सङ्ख्या, N III, 10) is traced to √तॄ, lit '(a number) which is most easily crossed' But Indo-Eur trei- 'three', Lat trēs 'three'

दारु- (°रु दृणातेर्वा, द्रूणातेर्वा, तस्मादेव द्रु, N IV, 15) 'wood', is traced to (i) √दृ 'to tear' or (ii) √द्रूण् 'to injure', both the roots go to form द्रु But Indo-Eur dor 'tree', Gr doru 'a spear'

दीर्घ- (°र्घम् RV I, 32, 10, °र्घं द्राघते, N II, 16) is traced to √द्राघ् 'to be long', but the latter form is a denominative from दीर्घ- The Indo-Eur prototype was an adj delᵊgho- 'long', Av darega- 'long'

दुहितृ- (°हितु RV III, 31, 1, °हिता दोग्धे, N III, 4) 'daughter', is traced to √दुह् 'to suckle' The verb √दुह्, however, is not Indo-Eur., while parallel words are found in most of the Indo-Eur languages, going back to Indo-Eur dhug(h)ᵊter- 'daughter' (cf Ch II, (d), 7, vi, III, Type M, s v)

देवर- (°रम् RV. X, 40, 2, °रो दीव्यतिकर्मा, N III, 15) is traced to √दिव् 'to sport', lit 'one who is selected for (sexual) sport' But Indo-Eur dai-uér- 'husband's brother', Gr dāēr 'husband's brother' (cf Ch. II, (d), 7, v; III Type M, s v)

दोस्- (दो द्रवते, N IV, 3) 'an arm', is traced to √द्रु 'to move', so called because 'it is a means to movement' But a single consonant द् could have no correspondence with द्र in Old Indo-Aryan. Indo-Eur deus- (or dous-) 'arm', Av davš- 'upper part of the arm'

द्रु- (द्रुपदे ⌊द्रुप°⌋ RV IV, 32, 23, N IV, 15) see दारु- s v

धनुस्- (°नु RV VI, 75, 2, °नुर् धन्वतेर्गतिकर्मण, वधकर्मणो वा, धन्वन्त्यस्माद् इषव, N IX, 16) 'a bow', is traced to √धन्व् 'to go', or 'to kill', lit 'that from which the arrows go' But Indo Eur dhanuo- or dhonuo 'tree', Old High Germ tanna 'a kind of fir tree'

धिषणा-[1]

नाभि- (°भि RV. I, 164, 33, °भि सन्नहनात्, N IV, 21) 'navel', is traced to √नह्, √नह्, however, is not related to नाभि-, but to Indo-Eur *negh-*, paralleled by Lat *necto* 'I bind', cf Eng *connection* The actual Indo-Eur proto-type was *nŏbha-* 'navel', Anglo-Sax *nafu* 'navel of wheel'

नामन्- (°नामा RV I, 164, 2, इदमपीतरन्नामैतस्मादेव, अभिसन्नामात्, N IV, 27) 'name', is traced to √नम्, so called because 'it bends in order to express a certain meaning' But Indo-Eur *nōmen-* 'a name' Lat *nōmen* 'a name'

नासिका- (°का नसते, नसतिराप्नोतिकर्मा वा, नमतिकर्मा वा, N VI, 17) 'a nostril', is traced to √नस् 'to reach', or 'to bend' But Indo-Eur *nas-* 'nose', Old Bulg *nosu* 'nose'

नौ- (नावम् RV VIII, 75, 9, नौ प्रणोत्तव्यो भवति, नमतेर्वा, N V, 23) 'a boat', is traced to √नुद् 'to propel', or to √नम् 'to bend' But Indo Eur *nāu-* 'boat', Gr *nēos* (=*nāvos*), Lat *nāvis* 'boat'

पञ्चन्- (°ञ्च पृक्ता सङ्ख्या, स्त्रीपुनपुंसकेष्वविशिष्टा, N III, 8) 'five', is traced to √पृच् 'to be in contact with,' so called because 'it can be associated with any gender without being changed' But Indo Eur *penq^u̯e* 'five', Gr *pénte* 'five'

पति- (पातारं वा पालयितारं वा, N X, 11, 12) in बृहस्पति- RV X, 68, 8, ब्रह्मणस्पति- II, 24, 4, etc is traced to √पा or √पाल 'to protect' But Indo-Eur *poti s* 'master', Lat *patis* 'capable'

पद्-, पाद्- (पदम् RV I, 154, 6, पाद पद्यते, तन्निधानात् पदम्, N II, 7) 'foot print, the foot', respectively are traced to √पद् 'to step' No doubt in Indo-Eur there existed, side by side with *ped-* 'foot', Lat *pēs* 'foot', a verb *ped-* 'to go', Lith *pédinti* 'to go slowly', but to derive the noun पद्- from the verb √पद् was too primitive

पर्वन्- (°र्व पुन पृणाते प्रीणातेर्वा, अर्धमासपर्व देवान् अस्मिन् प्रीणयन्तीति, N I, 20) is traced to √पृ 'to fill' or √प्री 'to propitiate', as 'people propitiate the gods on the *parva* festivals' But Indo-Eur *per-* 'a knot', Gr *peirénante* 'making firm by knot'

पर्शु- (पार्श्वत VS XXI, 43, पर्शु स्पृशते, संस्पृष्टा पृष्ठदेशम्, N IV, 3) 'a rib', is traced to √स्पृश्, so called because 'it touches the back of the body' But Indo-Eur *pr̂k-* 'rib', Av *pərəsu-* 'rib'

पशु- (°शु., पश्यते., N III, 16) 'an animal', is traced to √पश् 'to see' But Indo-Eur *pek̂-* 'wool', Lat *pecu* 'animal'

पितृ- (°ता RV I, 163, 3, °ता पाता वा पालयिता वा, N IV, 21) 'father', is traced

1 As per treatment in Type E *s.v*

to √पा or √पाल्, cf पति- *s v* But Indo-Eur *pəter-* 'father', Gr *patēr* 'father'

पुम्-[1]

पुष्प- (°ष्पं पुष्पते, N V, 14) 'a flower', is traced to √पुष्प् 'to flower' But as WW. has pointed out, पुष्प- is derived from √पुष्, Indo-Eur *pŭs-* 'to swell', Old Bulg *puchati* 'to puff up' The verb √पुष्प् is rather a denominative

पृश्नि- (°श्नि प्राश्नुत एनं वर्ण, संस्पृष्टो भासा वा, N II, 14) 'the sun', is traced to प्र+√अश्, lit 'that which the colour reaches' or √स्पृश्, lit 'touched by (light)' But Indo-Eur *pr̥k̂-* 'variegated', Old High Germ *forhana* 'trout (a kind of fish)'

पृश्निगर्भ- (°र्भा ⌞°श्निऽग°⌟ RV X, 123, 1, °र्भा, पृश्निवर्णगर्भा, N X, 39) 'one whose interior is variegated', see पृश्नि- *s v*

पृष्ठ- (°ष्ठ स्पृशते, संस्पृष्टमङ्गै, N IV, 3) 'the back', is traced to √स्पृश्, so called because 'other limbs come in contact with it' But Indo-Eur *pr-* 'through'+ √*stā* 'stand', paralleled by Lith *pir̃štas* 'finger'

बधिर- (°रा RV IV, 23, 8, °र, बद्धश्रोत्र, N X, 41) 'deaf', is traced to √बन्ध्, lit 'one whose ears are tied' But Indo-Eur *bhuderos* (actual form doubtful) 'deaf', Old Irish *bodar* 'deaf'

बभ्रु- (°भ्रूणाम् RV X, 97, 1, बभ्रुवर्णाना हरणानां भरणानामिति वा, N IX, 28) 'brown', is traced to √हृ, lit 'that which attracts the attention' But Indo-Eur *bhrū-* 'bright, brown', Lith *bebrùs* 'beaver', cf also, Indo-Eur *bhrūno*, paralleled by Anglo-Sax *brun* 'brown', Eng *brown*

बल- (°ल कस्माद्बलं भर भवति बिभर्त्ते, N III, 9) 'strength', is traced to √भृ lit 'that which supports' But Indo-Eur *bel-* 'strong', Lat *dēbilis* 'powerless'

बाहु- (°हू कस्मात्, प्रबाधत आभ्या कर्माणि, N III, 8) 'arm', is traced to √बाध् 'to strike', so called because 'with it one strikes, acts i.e carries them out' But Indo-Eur *bhāĝhu-s* 'elbow, under-arm', Av *bāzuš* 'arm'

बुध्न- (ध्ने RV VII, 34, 16, °ध्नमन्तरिक्षं बद्धा अस्मिन् धृता आप इति, इदमपीतरद् बुध्नमेतस्मादेव, बद्धा अस्मिन् धृता प्राणा, N X, 44) 'the atmohsphere' or 'the body', is traced to √बन्ध्, lit in the former case, 'that in which waters stand tied together', in the latter, 'that in which breaths stand tied together' But Indo-Eur *bhud-men-* 'ground', Gr *puthmén* 'ground'

बृहस्पति- (°ति RV X, 68, 8, N X, 11) see पति- *s v*

ब्रह्मणस्पति- (N X, 12) see पति- *s v*

1 As per full treatment in Ch. II, *(d)*, 6, (C)

भद्र- (°द्रे RV X, 14, 6, भन्दनीये, N XI, 19) 'blessed', is traced to √भन्द् 'to be good' But Indo-Eur *bhad* 'good', Goth *batiza* 'better'

भ्रातृ- (°ता RV I, 164, 1, °ता भरतेर् हरतिकर्मणो हरते भागम्, भर्त्तव्यो भवतीति वा, N IV, 26) is traced to √भृ 'to carry', lit 'one who carries i e receives his portion' or 'one who is to be supported' But Indo-Eur *bhrāter-* 'brother', Lat *frāter* 'brother'

मांस- (°सं माननम्, N IV, 3) 'flesh', is traced to √मन् 'to regard', so called because 'people have a regard for it (for every one loves his own flesh)' But Indo-Eur *mēmso-* 'flesh', Old Irish *mīr* 'a bit of flesh' (=**mēmsro*)

मास- (°सा मानात्, N IV, 27) 'month', is traced to √मा 'to measure' But Indo-Eur *mēs-* 'moon, month', Av *māh* 'moon, month'

मूष्-,मूष-,मूषिका- (°ष RV I, 105,8, मूषिका इत्यर्थं, °का पुनर्मुष्णाते, मूषोऽप्येतस्मादेव, N IV, 5) is traced to √मुष् 'to steal' But Indo-Eur *mūs-* 'mouse', Lat *mūs* 'mouse'

मेष- (°ष RV VIII, 2, 40, °षो मिषते, N III, 16) 'sheep', is traced to √मिष् 'to see' But Indo-Eur *moiso-s* 'sheep', Av *maēša-* 'wether'.

युवन्- (°वानम् RV X, 39, 4, °वा प्रयौति कर्माणि, N IV, 19) is traced to √यु 'to unite', lit 'one who brings together, i e performs various actions' But Indo-Eur *i̯u̯uen-* 'young', Lat *juvenis* 'young'

योनि- (°ना RV I, 164, 32, °निरन्तरिक्ष महानवयव परिवीतो वायुना, अयमपीतरो योनिरेतस्मादेव, परियुतो भवति, N II, 8) 'space, womb', both are traced to √यु 'to surround', lit the former, as 'it is surrounded by air'; the latter, as 'it is surrounded by flesh and blood' But Indo-Eur *i̯eu-ni-*, *i̯ouni-* 'right place', Av *yaonəm* 'place, home'

वनस्पति- (वनस्पते voc RV II, 37, 3, N VIII, 3) see **पति-** *s v*

वम्री- (°म्रीभि RV IV, 19, 9, °म्रयो वमनात्, N III, 20) 'an ant', is traced to √वम् 'to vomit', lit 'that which vomits (water or acid absorbed from the earth' But Indo-Eur *u̯omro-*, *u̯ormo-* 'ant', Gr *bormaks* 'ant'

वार-, वाल- (वार° RV I, 27, 1; °ला दंशवारणार्था भवन्ति, N I, 20) 'hair of the horse's tail', is traced to √वार् 'to remove', so called because 'that serves the purpose of preventing the stings of insects' But Indo-Eur. *u̯ēl-* 'hair', Lith *valaĩ* 'hair of the horse's tail'

वि- (वय RV X, 27, 22, विरिति शकुनिनाम, वेतेर्गतिकर्मण, N II, 6) 'a bird' or 'arrow', is traced to √वी 'to go' Indo-Eur *u̯i-* 'bird', Lat *avis* 'bird'

विश्पति- (N IV, 26, V, 28, XII, 29) see *s v* **पति-**

वीर- (°वीरा RV II, 11, 21, °रो वीरयत्यमित्रान्, वेतेर्वा स्याद्गतिकर्मण, वीरयतेर्वा, N I, 7) is traced to √वीर् 'to resist' or 'vanquish' or to √वी 'to move' But Indo-Eur *u̯īro-s*, *u̯iro-s* 'man', cf Lith *výras* 'man'

शरद्- (°रद RV X, 85, 39, °रत्, श्रता अस्यामोषधयो भवन्ति, शीर्णा आप इति वा, N IV 25) 'autumn', is traced to (1) √श्र 'to cook', lit 'that in which herbs become ripe' or (2) √शृ 'to decay', lit 'that in which water is reduced' But Indo-Eur *k̂el-* 'warm', Lith *šilti* 'to be warm'

शाखा- (°शाखम् RV III 53, 14, °खा शक्नोते, N I 4, VI 32) 'a branch', is traced to √शक् 'to be able', so called because 'that is able to bear foliage, fruit etc' (cf RN p 243) But Indo-Eur *kākh-* 'branch', Arm *cax* 'branch', Lith *saka* 'branch'

शिरस्- (°र आदित्यो भवति, यदनुशेते सर्वाणि भूतानि, इदमपीतरच्छिर एतस्मादेव, समाश्रितान्येतदिन्द्रियाणि भवन्ति, N IV, 13) 'the sun' or 'head', is traced to √शी 'to lie', lit the former, because 'it lies among all creatures', the latter, because 'the organs of sense rest i e depend upon it' But Indo-Eur *k̂ere-* 'head', Gr *kéras* 'horn'

शृङ्ग- (°ङ्गा RV I, 154, 6, °ङ्गं श्रयतेर्वा, शृणातेर्वा, शम्नातेर्वा, N II, 7) is traced to (1) √श्रि 'to rest', or (2) √शृ 'to injure', or (3) √शम् 'to rest'. Of these, correspondence to √शम् is evidently absurd. Actually, the Indo-Eur prototype is *k̂r̥-*, *k̂erə-*, 'head, top', Goth *haúrn* 'horn', Gr *kéras* 'head'

शेप- (°पम् RV X, 85, 37, °पो शपते स्पृशतिकर्मण, N III, 21) 'penis', is traced to √शप् 'to touch' But Indo-Eur *k̂eipo-*, *k̂ipo-* 'arrow', Lat *cippus* 'arrow'.

श्याम- (श्यामं श्यायते, N IV, 3) 'dark', is traced to √श्या 'to be dense', Indo-Eur *k̂iemo-* 'a name for various colours', cf Lith *szẽmas* 'blue'

श्रोणि- (°णित VS XXI, 43, °णि श्रोणतेर्गतिचलाकर्मण, N IV 3) 'hip', is traced to √श्रोण् 'to move for a walk' But Indo-Eur *klov-nis* 'buttock', Lat *klūnis* 'buttock'

श्वन्- (श्वा शुयायी, शवतेर्वा स्याद् गतिकर्मणः, श्वसितेर्वा, N III, 18) 'a dog', is traced to (i) शु+√या, lit 'going quickly', or (ii) √शु 'to go', or (iii) √श्वस् 'to breathe' But Indo-Eur *k̂uon-* 'dog', Gr *kúōn* 'dog'

षष्- (षट्° RV I 164, 12, षट् पुन सहते, N IV, 27) 'six', is traced to √सह् 'to resist, overcome', lit 'that which overcomes (the number five)' But Indo-Eur *suek̂s* 'six', Av *xšvaš* 'six'

संवत्सर- (°रः, सवसन्तेऽस्मिन् भूतानि, N IV, 27) 'year', is traced to सम्+√वस्, lit 'that in which creatures live together' But Indo-Eur *uet-* 'year', Lat *vetus* 'old'

सप- (निष्षपी RV I, 104, 5 °प· सपते, स्पृशतिकर्मण, N V, 16) 'penis', is traced to √सप् 'to touch' But, as PW suggests, सप- seems to be metathesis of पस- 'penis', Indo-Eur *pes-* 'penis', Gr *pósthē* 'penis' (cf Type G s v.)

समद्- (°मद ⌞सऽम°⌟ RV VI, 75, 2, समद सम् अदो वाऽत्तेः, सम्मदो वा मदते N IX, 17) 'a battle', is traced to सम्+√अद् 'to destroy', lit 'where fighters together bring ruin', or सम्+√मद् 'to rejoice', lit 'where men rejoice in fighting together' But it is really formed from the prefix सम्, Indo-Eur *sem-* by the suffix *ed-* which cf Gr *homados*, 'a mob of warriors' formed by the formative *-d-* (see BDG 11², 1, 468)

सर्व- (°र्वं संसृतम्, N II, 24) 'all', is traced to सम् +√सृ, lit 'spreading together' But Indo-Eur *sol(e)uo-* 'entire', Gr *holos* 'whole'

सामि- (असामि RV I, 39, 10, °मि स्यते, N VI, 23) 'incomplete', is traced to √सो 'to end' But, as PW has pointed out, the word means 'half', going back to Indo-Eur *semi-* 'half', Lat *semi* 'half'

सिंह- (°हम् RV I, 95, 5, °ह सहनाद्, हिंसेर्वा स्याद् विपरीतस्य, सम्पूर्वस्य वा हन्ते, संहाय हन्तीति वा, N III, 18, VIII, 15) 'a lion', is traced to, √सह्, or √हिंस् (with metathesis), or सम्+√हन्, or to सम्+√हा and √हन् But Indo-Eur. *singho-* 'lion, leopard', Arm *inj* 'leopard'

सूर्य- (°र्यम् RV I, 50, 1, °र्य सुवते, N XII, 14) 'the sun', is traced to √सू 'to stimulate' But Indo-Eur *sŭl* 'the sun', Old Bulg *slunice* < **sŭl ni-* cf, also, Goth *savil* 'the sun' <Indo-Eur *sowila-*, Doric Gr *hâlios* 'the sun', <Indo-Eur *sāuel-* In Indo-Ir the Indo-Eur *l* of this word became *r*, cf OIA *svár-*, Indo-Eur *suel-*, Av *hvarə* 'the sun'

सृणि- (सृण्यं RV X, 101, 3, °णिरङ्कुशो भवति, सरणात्, N V, 28) 'a goad', according to other authorities 'a sickle', is traced to √सृ But Indo-Eur *ser-* 'a sickle', Lat *sario* 'to hoe the soil for weeding out'

स्तृ- (स्तृभि RV IV, 7, 3, [=तृ- RV VIII, 55, 2] स्तृभिस् स्तीर्णानीव ख्यायन्ते, N III, 20) 'a star', is traced to √स्तृ 'to strew', lit 'that which appears scattered (in the sky)' But Indo-Eur *ster-*, *str-* 'star', Germ *stern* 'star'

स्वर्- (स्वर् आदित्यो भवति, सुअरण, स्वृतो रसान्, स्वृतो भासेति वा, N II, 14) 'the sun', is traced to सु- with some form of the verb √ऋ like अरण- or ऋत-, lit 'going along well', 'following vapours' or 'followed well by light' But Indo-Eur *suel-* 'the sun', Av *hvarə* 'the sun'

स्वसृ- (°सा RV II, 32, 6, °सा, सुअसा, स्वेषु सीदतीति वा, N XI, 32) 'a sister', is traced to सु+अ सा, lit 'very not-she, i e very dependent', or to स्व- +√सद् 'one who depends upon her own people' But Indo-Eur *suesor-* 'sister', Lat *soror* 'sister'

हंस- (°सा. RV. I, 163, 10, °सा हन्तेर्घ्नन्त्यध्वानम्, N IV, 13) 'a swan', is traced to √हन् 'to strike', lit 'that which strikes, i e completes a journey'. But Indo-Eur *ĝhans-* 'goose', Old High Germ *gans* 'a swan'

हनु- (°नुर्हन्ते, N VI, 17) 'jaw', is traced to √हन्, but Indo-Eur *ĝhenu-* 'jaw', Gr *génus-* 'jaw-bone'

हरस्- (°र. RV X, 87, 25, °रो हरते, N IV, 19) 'light', is traced to √हृ 'to carry' But Indo-Eur $g^{u}her$- 'hot', Gr *théros* 'summer heat'

हिम- (°मं पुनर्हन्तेर्वा हिनोतेर्वा, N IV, 27) 'snow', is traced to √हन् as 'it injures various plants', or to √हि 'to satisfy', as 'it leads to the growth of some plants like barley' But Indo-Eur *ĝhimo-* 'cold', Gr *dúschimos* 'wintry'

हिरण्य-[1] (°ण्य कस्माद् ध्रियत आयम्यमानमिति वा, ह्रियते जनाज्जनमिति वा, हर्यतेर्वा स्यात्प्रेप्साकर्मण. N II, 10) is traced to √हृ, as 'it is carried home by people after it has been fashioned into ornaments', or 'it is carried from person to person', or to √हर्य् 'to long for', cf Germ *gelb* 'yellow', Lat *helvus* 'yellow', Old Bulg *zelenŭ* 'green' In all the other Non-Indo-Ir languages, the parallel words have *l* instead of *r*, indicating that OIA *r* was a later change The Indo-Eur word, as indicated by the majority of Indo-Eur languages, was the name of a colour (yellow or green) As regards हिरण्य-, हरि-, RN (p 341) says, 'all of them resemble the Lat word *aurum*' But linguistic research has shown that these words have absolutely nothing to do with the Lat *aurum*

ह्यस् (ह्य हीन काल, N I, 6) 'yesterday', is traced to √हा 'to abandon', lit 'a time that has been abandoned or lost' But Indo-Eur *ĝhjes-*, *ghes-* 'yesterday', cf, also, Old High and Modern Germ *gestern* 'yesterday' <Indo-Eur *ĝhes-* 'yesterday', Av *zyō* 'yesterday' <Indo Eur *ĝhjes-* 'yesterday'

ह्रस्व- (°स्वो ह्रसते., N III, 13) is traced to √ह्रस् 'to be short' But Indo-Eur *gheres-*, extension of *gher-* 'short', Gr *cheirōn-* 'worse'

Type K

Words, the etymology of which reads verbs even in suffixes :—

अग्नि- (°ग्निम् RV I, 1, 1, °ग्नि कस्मात्, अग्रणीर्भवति, अग्रं यज्ञेषु प्रणीयते, अङ्गं नयति सन्नममान., N VII, 14) 'fire' is traced to —(1) अग्र +√नी, lit 'he who leads to the front', or 'he who is brought to the forefront (in a sacrifice)', or (2) अङ्ग-+√नी, lit 'he who reduces (everything) into subjection' Here a verb √नी has been read in the suffix -नि-, cf Indo-Eur *egni-s* 'fire', Lat *ignis* 'fire'

आण्ड- (°ण्डौ आणी इव व्रीडयति, N VI, 32) 'a testicle', is traced to आणि-+√व्रीड्, lit 'which one stiffens (√व्रीड्⌊*सस्तम्भे⌋) like the thigh (आणि-)' Here √व्रीड् has been read in the formative element -ड- of आण्ड-

कर्स्न- (°कस्नम् RV VIII, 32, 10, °स्नौ बाहू, कर्मणा प्रस्नातारौ, N VI, 17) 'arm', is traced to कृ+√स्ना, lit, as Durga explains it, 'that which

1 Cf Ch. II, (*d*), 6, (C), III, Type L, IV, *s v*

carries out actions (प्र+√स्ना)' The verb √स्ना, therefore, has been read in the suffix -स्न-

कलश-[1]

द्रविणस्- (°णस RV I, 15, 7, °णस इति द्रविणसादिन इति वा, द्रविणसानिन इति वा, N VIII, 1) 'a wealth-giver', is traced to (1) द्रविण-+√सादय्, lit 'that who presents wealth', or (2) द्रविण-+√सानय् 'that who offers wealth' But, as PW has rightly pointed out, द्रविणस्- means only द्रविण- In the suffix -स्- Yāska here reads a verb (cf Type I, IV s v)

नृम्ण-[1]

सत्य- (°त्य कस्मात्, सत्सु तायते, N III, 13) 'truth', is traced to सत्-(<√अस्)+√तन् lit 'that which is extended among existing things', but Indo-Eur *sn̥tió-* 'being', Av *haithyō* 'true The verb √तन् has been read in the -त् of सत्य-

Type L

Words, the etymology of which reads even single letters as 'condensed words' —

अंशु- (°शुम् RV X, 94, 9, °शु शमष्टमात्रो भवति। अननाय शं भवतीति वा, N II, 5) 'shoot of soma', is traced to शम्+√अश्+उ-, lit 'that which gives happiness as soon as it is occupied i e handled for the extraction of its juice', or to √अन्+शम्-, lit 'that which becomes a happy means for the life of all creatures' The word अंशु- seems to be related to अंश- 'a part' which is connected with √अश् 'to reach'. Indo-Eur *eṅk-* 'to reach'

अग्नि-[2] (°ग्निम् RV I, 1,1, त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणि। इतादक्ताद्दग्धाद्वा नीतात्, etc N VII, 14)

आशुशुक्षणि- (°णि RV II, 1, 1, °णि, आशु शुचा क्षणोतीति वा, सनोतीति वा, N VI, 1) an epithet of Agni, is traced to आशु +शुच्- +क्षणि- or सनि-, lit 'one destroying quickly with heat', or 'one bestowing quickly with heat' Here an additional क्षणि- has been supposed out of क्षु- (cf Ch IV, s v)

इभ- (°भेन RV IV 4, 1, इराभृता गणेन, गतभयेन हस्तिनेति वा, N VI, 12) 'household' or 'elephant' In the former sense, it is traced to इरा- +√भृ 'possessing nourishment', in the latter sense, to √इ+√भी, lit 'one whose fear is gone'

ऋदूप- (°पे RV. VIII, 77, 11, °पे, अर्दनपातिनौ, शब्दपातिनौ दूरपातिनौ वा, N VI, 33) 'telling after going', according to Yāska an epithet of Indra's arm, is traced to √अर्द् 'to go', or 'to sound' + √पातय्, lit 'which after approaching fells the enemies' But it seems to be locative here, as the epithets of बाहू are रण्या and ऋदूवृधा in the verse, both being dual masc

1 As per detailed study in Ch II, (d), 6, (C)

2 *Ibid*, on p 25

ऋभु- (°भव RV I, 110, 4, °भव, ऋतेन भवन्ति, N XI, 16) 'skilful', in pl the name stands for three celestial artisans, is traced to ऋत- + √भू, lit 'that who comes into being through *rta*-' But PW GW etc have traced it to √रभ् (cf Type N, s v)

कन्या- (°न्या क्वेय नेतव्येति वा, कमनेनानीयत इति वा, N IV, 15) 'a virgin', is traced to क + √नी, lit 'where has she to be taken to ? i e people often inquire so, before a girl is married', or to √कम् + आ + √नी 'one who is brought by loving' (cf Type E, s v)

कल्याण- (°ण कमनीय भवति, N II, 3) 'good', is traced to √कम्, so that -क्- here represents √कम् But Indo-Eur *qal-* 'nice', Gr *kallos* 'beauty'

कशा- (°शा खशया, N IX, 19) 'a whip', is traced to ख + √शी, 'to lie' lit 'that which lies in the atmosphere' (cf Type A, s v)

काष्ठा- (°ष्ठानाम् RV I, 32, 10, काष्ठा उपदिशो भवन्ति, इतरेतर क्रान्त्वा स्थिता भवन्ति, N II, 15) 'an intermediate direction', is traced to √क्रम् + √स्था, lit 'that which, having passed another, stands' RN says 'काष्ठा- primarily meant a paling round a field' But as the paling may be of a race-course in Rg*veda* and as parallels to this word in connection with the sense of 'race' have been found in several Indo-Eur languages, e g Lat *curro* 'to run', so काष्ठा goes back to Indo-Eur *k̂rsā*

क्रिमि[1]- (क्रव्ये मेद्यति N VI, 12) is traced to क्रव्य- + √मिद्, lit 'growing fat on flesh' But Indo-Eur *qurmi-* 'a worm', Lith *kirmis* 'a worm'

चन्द्र- (चन्द्रमा RV X, 85, 19, °न्द्र, चारु द्रमति, चिरं द्रमति, चमेर्वा पूर्वम्, N XI, 5) 'the moon', is traced to -(1) चारु + √द्रम्, lit 'one who goes beautifully' or (2) चिर- + √द्रम् 'one who goes for a long time', or (3) √चम् + √द्रम् 'one who, while eaten by the gods, goes' (cf Type D, s v)

जठर-[2]

जुवारु- (°रु RV IV, 5, 7, °रु जवमानरोही, गरमाणरोहीति वा, N VI, 17) 'the sun's disc', is traced to √जू + √रुह् lit 'that which rises quickly', or to √जृ + √रुह् lit 'that which rises, while bringing darkness to decay', or to √गृ + √रुह्, lit 'that which rises while vomiting up (darkness)' Perhaps, as PW suggests, it is an extension of जव-, with the suffix -रु-, being originally जवारु- 'quick'

तार्क्ष्य- (°क्ष्यम् RV X, 178, 1, °क्ष्यं तीर्णेऽन्तरिक्षे क्षियति, तूर्णमर्थं रक्षति, अश्नोतेर्वा N X, 27) 'name of a mythical being described sometimes as a horse, and sometimes as a bird', is traced to (1) तीर्ण + √क्षि, lit 'one who dwells in the atmosphere' (<तीर्ण-), or (2) तूर्ण- + √रक्ष्, lit 'one who saves quickly',

1 As per treatment in (Ch II, (*d*), 8, 11, III Types J, S *s v*

2 *Ibid.*, Ch II, (*d*), 6, (C), 11, (*h*)

or (3) तूर्ण- + √अश् 'one who reaches quickly' The actual etymology of this word is obscure, but reading separate words in the elements of a small word like this is quite evident

त्वष्टृ-[1] (°ष्टारम् RV X, 110, 9, °ष्टा तूर्णमश्नुत इति, N VIII 13) 'divine artisan', is traced to तूर्ण- + √अश्, lit 'one who reaches quickly' But Indo-Eur *tveq-* 'to weave or plait', Av *thwaxš(a)-* 'to work diligently'

दमूनस्- (°ना RV V, 4, 5, °ना दममना वा, दानमना वा, दान्तमना वा, N IV, 4) 'domestic' or 'a domestic companion', is traced to (i) दम- + मनस्-, or (ii) दान- + मनस्-, or (iii) दान्त- + मनस्- Actually, -नस्- is only a suffix to दम्, cf Indo-Eur *domus* 'house', Lat *domus* 'house'

नवन्-[2]

पांसु-[3]

पुंस्- (पुमान्, पुमांसम् RV VI, 75, 14, पुमान् पुरुमना भवति, N IX, 15) 'a man', is traced to पुरु- + मनस्-, lit 'one having a great mind', but Indo-Eur *pumes* 'man', Lat *pūbēs* (**pums fē s*) 'adult' (cf Ch II, (*d*), 6, C)

बत-[4]

बुन्द- (°न्द RV VIII, 77, 11, °न्द इषुर्भवति, भयदो वा, भासमानो द्रवतीति वा, N VI, 32) 'an arrow', is traced to (1) भय- + √दा, i e 'which frightens', or (2) √भास् + √द्रु, i e 'which speeds shining'

मङ्गल-[5]

मत्स्य- (°त्स्या मधौ उदके स्यन्दन्ते, N VI, 27) is traced to मधु- + √स्यन्द्, lit 'that which goes about in water' Further cf Types E, N s v

मनुष्य- (°ष्या, मत्वा कर्माणि सीव्यन्ति, मनस्यमानेन सृष्टा वा, N III, 7) 'a man', is traced to (i) √मन् + √सिव्, lit 'one who stitches together acts after having thought', or (ii) √मन् + √सृज्, lit 'one who was created by the creator when he was in a thoughtful mood' This etymology ignores another form मनुष-, indicating that स् and ष्य् are pure suffixes, having nothing to do with a verb like सीव्यति The word goes back to Indo Eur *men-* 'to think', Goth *manna* 'man'

मरुत्- (°रुत voc RV I, 88, 1, °रुतो मितराविणो वा, मितरोचिनो वा, महद् द्रवन्तीति वा, N XI 13) 'wind', 'wind-god', is traced to (1) √मा + √रु, lit 'that which roars in measures', or (2) √मा + √रुच्, lit 'that which appears in

1 As per treatment in Ch II, (*a*), 8, vii III, Type D s v
2. *Ibid*, on p 26, III, Type T s v
3 *Ibid*, on p 26, III, Type M s v
4. *Ibid*, on p. 26
5. *Ibid*, p 25, III, Type I *s.v.*

measures', or (3) महत्-+√द्रु 'that which runs a great deal'. The last etymology is particularly absurd owing to its violent deformities.

महत्- (°हान् कस्मात्, मानेनान्याञ्जहातीति शाकपूणिः, N. III, 13) is traced to मान-+√हा, lit. 'one who leaves behind others on account of his high position' (cf. Type I *s.v.*).

मांस- (°सं मनोऽस्मिन् सीदति, N. IV, 3) 'flesh', is traced to मनस्-+√सद्, so-called because 'the heart goes to it, i.e. it is liked by all' (cf. Types G, I *s.v.*).

मित्र- (°त्रः RV. III, 59, 1; °त्रः, प्रमीतेः त्रायते, सम्मिन्वानो द्रवतीति वा, N. X, 21) 'name of a solar deity', is traced to : (i) √मी+√त्रा, lit. 'one who saves from death', or (ii) √मि+√द्रु, lit. 'one who flows in measures (referring to flow of water)'. See Type I *s.v.*.

मिथुन-[1]

मुञ्जीजा-(°जया RV. I, 125, 2; °जा मोचनाच्च सयनाच्च ततनाच्च, N. V, 19) 'a net', is traced to √मुच्+√सि+√तन्, lit. 'that which is thrown, by which (a bird) is tied, and which is spread'. There is no trace of √तन् in this word, while ज् has not been noticed at all. The origin of the word is obscure.

मुसल- (°लं मुहुः सरम्, N. IX, 35) 'a pestle', is traced to मुहुर् + √सृ, lit. 'that which moves again and again'. मुहुर् has become मु- and √सृ has become सल-. Evidently, a very loose etymology. No Indo-Eur. parallel is available.

मूर्धन्- (°र्धा RV. X, 88, 6; °र्धा मूर्त्तमस्मिन् धीयते, N. VII, 27) is traced to मूर्त्त-+√धा, lit. 'that on which the body rests'. But Indo-Eur. *molədh-* 'height, head', Gr. *blothros* 'highly grown'.

यकृत्- (°कृद् यथा कथा च कृत्यते, N. IV, 3) 'liver', is traced to यथा+√कृत् 'which is cut somehow or other', on account of its softness. But Indo-Eur. *ieq^{u}-* 'liver', Lat. *jecur* 'liver'.

यह्व- (°ह्व voc. RV. X, 110, 3; °ह्व इति महतो नामधेयम्, यातश्च हूतश्च भवति, N. VIII, 8) 'great', is traced to √या and √ह्वे, lit. 'that which is resorted to and invited'. But Indo-Eur. *iagh-* 'to pursue', Old High Germ. *jagon-* 'to hunt'.

रथ-[2]

रुद्र- (°द्राय RV. VII, 46, 1; °द्रः, रोरूयमाणो द्रवतीति सतः, N. X, 5) 'name of a god', is traced to √रु+√द्रु, lit. 'one who goes roaring' (cf. Types M, O *s.v.*).

1. As per detailed study in Type F *s.v.*
2. *Ibid.*, on p. 26; Type O *s.v.*

लिबुजा (°जा RV X, 10, 13, °जा व्रततिर्भवति, लीयते विभजन्तीति, N VI, 28) 'a creeper', is traced to √ली+√भज्, lit 'that which rests (on a tree) dividing (itself)'

वंश- (°शम् RV I, 10, 1, °शो वनशयो भवति, वननाच्छ्रूयत इति वा, N V, 5) 'bamboo', is traced to (i) वन-+√शी, lit 'lying in wood', or (ii) √वन्+√श्रु, lit 'which sounds (= is heard) when one attends to it'

वृक्ष- (°क्षे RV X, 135, 1, °क्ष, वृत्वा क्षा तिष्ठति, N XII, 29) 'a tree', is traced to √वृत्+क्षा-, lit 'that which stands after covering the earth' (cf Type G *s v*)

व्रतति-[1] (°ति N VI, 28), SN has the following reading of Yāska's etymology of this word . वरणात्, ततनात्, चयनात्, so that the word would consist of forms from √वृ, √तन् and √चि Even this etymology offers √चि of which there is no trace in this word

शकट- (°ट शनकै तकति, शब्देन तकतीति वा, N VI, 22) 'a cart', is traced to (i) शनकै +√तक्, lit 'that which goes slowly', or (ii) शब्द- +√तक्, lit 'that which goes with a sound' In कट- we have a metathesis of √तक् with the cerebralization of त् (cf Type R *s v*)

शुतुद्री- (°द्रि voc RV X, 75, 5, °द्री आशु तुन्नेव द्रवति, N IX, 26) 'name of a river', is traced to आशु-+√तुद्+√द्रु, lit 'that which flows as if driven quickly' (cf Type S *s v*)

शुरुध्- (°रुध RV IV 23, 8, °रुध आपो भवन्ति, शुच सरुन्धन्ति, N VI, 16) 'water', is traced to शुच्-+√रुध्, lit 'that which stops heat' (cf. Ch IV *s v*)

शृङ्ग-[2] (°श्रृङ्गा RV I, 154, 6, °ङ्ग शरणायोद्गतम्, शिरसो निर्गत वा, N II, 7) 'horn', is traced to (i) शरण-+उद्+गत-, lit 'gone up for self-defence', or (ii) शिरस्-+ निर्गत- 'come out of the head', a part of the first portion of the latter etymology is correct, for the word goes back to Indo-Eur *k̂r-*, *k̂erə-* 'head'

श्येन- (°नम् RV IV,38,5, °न शसनीयं गच्छति, N IV, 24) 'a falcon', is traced to शस-+√इ, lit 'going admirably' Philologically, it is the product of the contamination of two words, श्येत- 'white' and एन- 'variegated'

सानु- (°नु RV VI, 61, 2, °नु समुच्छ्रित भवति, समुन्नुन्नमिति वा, N II, 24) 'a peak', is traced to सम्+उद्+√श्रि, lit 'that which is well raised up', or सम्+ उद्+√नुद्, lit 'that which is well driven up' In the latter derivation, the initial fragment of √नुद्, namely नु, is kept in the word (cf Type N *s v*)

सामन्- (सम्मितमृचा, N VII, 12) is traced to सम् + √मा, lit 'measuring harmoniously with a Ṛc', (cf Type M *s v*)

1 As per treatment on p 26

2 *Ibid*, Type J *s v*

स्नुषा- (°स्नुषे RV X, 86, 13, °षा साधु सादिनीति वा, साधु सानिनीति वा, स्वपत्य तत्सनोतीति वा, N XII, 9) is traced to (1) साधु + √सादय्, lit 'she who offers well', or (2) साधु + √सानय्, lit 'she who offers well', or (3) सु+अपत्य-+ √सन्, lit 'one who offers a good offspring' But Indo Eur *snusos* 'daughter-in-law,' Old High Germ, *snur* 'daughter-in-law'

स्याल- (°लात RV I, 109, 2, °ल आसन्न संयोगेनेति नैदाना, N VI, 9) 'wife's brother', is traced to √सद (=स्)+ √युज् (=य्), lit one who becomes a near relative (आसन्न-) by marriage-relation But Indo-Eur *siəurio* 'wife's brother', Rus *surin* 'wife's brother' (cf Ch II, (*d*), 7, vii)

हिरण्य- (°ण्य हिततरमण भवतीति वा, हृदयरमण भवतीति वा, N II, 10) is traced to (i) हित-+√रम्, lit 'useful and pleasant', or (ii) हृदय + √रम् 'pleasant to the heart' (cf Type J *s v*)

Type M

Words, the derivations of which indicate popular etymologies —

अघ्न्या- (°घ्न्या 'अघ-घ्नीति वा, N XI,43) 'a cow', is traced to अघ-+√हन् 'destroying evils', in view of the sanctity of the cow Side by side with this etymology, the other, more acceptable derivation अ+√हन् 'not to be killed' (cf Type G *s v*), has been given The former etymology seems to have appeared later, after the sanctity of the cow had been firmly established in the hearts of the people

अङ्गिरस्-[1]

अज-, एकपाद्- (एकपाद्, अज RV X, 65, 13, °ज °पाद् अजन, एक पाद, एकेन पादेन पातीति वा, एकेन पादेन पिबतीति वा, एकोऽस्य पाद इति वा, N. XII, 29) 'name of a deity' अज- is traced to √अज् 'to drive', lit 'one who drives', एकपाद्- to (1) एक-+√पा 'to protect', lit 'one who protects with one foot', or (2) एक-+√पा 'to drink' i e 'one who drinks with one foot', or (3) एक-+पाद्- i e one who has one foot' Some popular etymologies are presumably lurking in these obscure derivations

अत्रि- (अत्रि° RV I, 45, 3, अत्रैव तृतीयमृच्छतेत्यूचुस् तस्माद् अत्रि, अथवा न त्रय, N III, 17) 'name of a sage', is traced to (1) अत्र 'here' (? + तृ⌊तीय-⌋>त्रि-) In the legend about him, an inquiry was made, 'where to find अत्रि-', and the reply came 'here go to the third', or (2) न+त्रय 'not three, but the fourth sage' (in a similar legend about him) No Indo Eur parallel is available

अद्रि-[2] (Nigh I, 10, N II,21) The word later acquired the meaning of 'cloud' by a poetical figure of speech, in view of the condensation of a cloud and occasional thunder and hail connected therewith

1. As per detailed study in Ch II, (*d*), 7, i
2. *Ibid*, Ch II, (*d*), 7, ii III, Type J *s v*

अपत्य- (°त्य नानेन पतति, N III, 1) 'an offspring', is traced to अ+√पत् 'one by which one cannot fall', referring to the Vedic view of a son saving his father from a fall into hell.

अप्सरस्- (°रा अप्सारिणी, अपि वा अप्स इति रूपनाम अप्सातेर् अप्सानीयं भवति, आदर्शनीयं व्यापनीयं वा, N V, 13) 'a fairy', is traced to (1) अप्-+√सृ, lit 'proceeding from water', this seems to be the basis of the popular belief about the origin of fairies, or (2) अ+√प्सा>अप्स- means 'beauty', lit 'not to be eaten' i e 'only to be gazed at carefully' अप्सरस्- then means possessing beauty' even in this second etymology some popular view about beauty of fairies may perhaps be lurking

अश्विन्- (°श्विनौ RV I, 22, 1, अश्वैरश्विनावित्यौर्णवाभ, N XII, 1) 'name of the so-called twin gods', is traced to अश्व-, lit 'that who has a horse' PW quotes a number of verses from RV in which अश्विन्- denotes 'possessing a horse', e g in RV VIII, 4,9 we have अश्वी रथी, etc and it is possible that this derivation conceals some legend in this connection which has now been lost (cf Type B s v)

असुर-[1]

इलीबिश- (°शस्य RV I, 33, 12, N VI, 19) 'name of a demon', has been rendered as इलाबिलशय- lit 'lying in a cave of इला-' The habitation of monsters in caves is a well-known phenomenon referred to in Vedic literature, this belief may have led to this etymology

उर्वशी- (°श्या RV VII, 33, 11, °श्यप्सरा, उरुर् वशोऽस्या, ऊरुभ्यामश्नुते, उर्वभ्यश्नुते, N V, 13) 'name of a fairy', is traced to उरु-+√वश्, lit 'burning desire' PW quotes RV IV, 2, 18 मर्त्तानां चिदुर्वशीरकृप्रन्, in which the word means 'burning desires', so उर्वशी, as the name of a fairy, should mean one who has burning desires' Besides this the word is also derived as ऊरु+√अश्, lit 'one who approaches through her thigh' (for sexual union), or as उरु-+अभि+√अश्, lit 'one whose reputation is great' The last derivation apparently seems to be a popular etymology ; in the first two derivations, also, some relics of legends about उर्वशी may be lurking

उलूखल- (°लक voc RV, I, 28, 5, °लम् उरुकरं वा, ऊर्ध्वखं वा, ऊर्क्करं वा, N IX, 20) 'a mortar', is traced to (1) उरु-+कर-, lit 'that which makes wide', or (2) ऊर्ध्व-+ख-, lit 'that which has an empty space at the top', or (3) ऊर्ज्-+कर- 'that which produces efficiency' The fact that the mortar is a utensil of common people and that these etymologies, rather loose and unrestrained by the expert's control, indicate that the common people had a hand in or influence on these derivations

1 As per treatment in Ch II, (*d*), 7, iii III, Type U *s v*

उष्णिह्- (°ष्णिक्, उष्णीषिणी वेत्यौपमिकम्, N VII, 12) 'name of a metre', is traced to उष्णीष- lit 'having a turban', i e the four extra syllables of this metre look like 'a turban' The connection between these two words can only be apparent and loose, the former has ह्-, the latter has ष- at the end, so the influence of popular etymology may be conjectured here

ककुभ्- (°कुप् ककुभिनी, °कुप् कुजतेर्वा कौटिल्यार्थस्य, उब्जतेर्वा न्यग्भावस्य, नत हि तद्भवति, N VII, 12) 'name of a metre', is traced to ककुभ्- 'prominence', lit 'having a prominence,' The उष्णिक् metre, increased in the interior by a pāda, is called ककुप् This ककुभ्- is further traced to √कुज् 'to be crooked' or to √उब्ज् 'to bend', the latter parallel is evidently absurd, the former too loose In the light of modern research, the meaning of ककुभ्- is 'vault' This word is *bh-* extension of Indo-Eur *qeu-* 'to bend', Gr *kūphás* 'bent' It is further related to ककुद्- 'cacumen' In conceiving of this metre as a 'prominence' or a 'vault', popular view may perhaps have played some part

किमीदिन्-[1] Apparently the derivations are the relics of some pupular tale about the monster concerned

कुहू-[2] Remarks, similar to those on किमीदिन्- above, apply here

गायत्री- (°त्री त्रिगमना विपरीता, N VII, 12) 'name of a metre', is traced to त्रि-+√गम्, with metathesis, lit 'that which has three movements'

जगती- (°ती गततमं छन्द, जलचरगतिर्वा, जल्गल्यमानोऽसृजदिति च ब्राह्मणम्, N VII, 13) 'name of a metre', is traced to (1) गत- literally, 'the most gone' i e 'final' This metre is final in the series of normal Vedic metres, after this the abnormal metres begin, or (2) जल-+गत- 'referring to the legend, given in the Brāhmanas, about the movement of this metre like the flow of water, or of an acquatic animal

त्रित- (°त सङ्ख्यानामैवाभिप्रेत स्यात्, एकत, द्वित, त्रित इति त्रयो बभूवु, N IV, 6) 'name of a deity', is traced to त्रि- 'three' The legend states that 'he was the third (त्रित-) of three brothers' This name, with त्रिस्थान- 'ruling over the three worlds' is also used as an epithet of Indra

त्रिष्टुभ्- (°ष्टुभ् त्रिवृद् वज्र, तस्य स्तोभनीति, N VII,12) 'name of a metre', is traced to त्रि-+स्तुभ्, त्रि- here stands for Indra's वज्र-, which is said to have three portions (त्रिवृत्-) and as this metre is attributed to Indra, and Indra's weapon is the threefold वज्र-, which it praises (√स्तुभ्), hence it is called त्रिष्टुभ्- (cf Type N *s v*)

दध्यङ्च्- (°ध्यङ् प्रत्यक्तो ध्यानमिति वा, प्रत्यक्तमस्मिन् ध्यानमिति वा, N XII, 33) 'name of a mythical being, called the son of Atharvan', is traced to √ध्यै+√अञ्च्

1 As per treatment on pp 24-25

2 *Ibid*, p 25, Ch III, Type I *s v*

lit 'one directed towards attention' or 'whom attention directs', as he 'attentively performs his duties' This etymology is obscure, but possibly it embodies some beliefs about this being According to PW it was दध्यङ् who informed the Aśvins where Soma could be found This tradition is further mentioned by ŚB in IV 5 18, etc PW derives it as दधि-+√अच् or √अञ्च् If this name embodies this tradition, it may go back to Indo-Eur *dhaiā-* 'to see', cf Av *daēnā* 'religion', Modern Pers *dîdan* 'to see', Lith *dímsta* 'seems'

दुहितृ-[1]

देवर-[2]

निषाद- (°द कस्मात्, निषदनो भवति, निषण्णमस्मिन् पापकमिति, N III,8) 'a man of low caste', is traced to नि+√सद्, so called because 'he killed while squatting on the ground' or, because 'sin was attached to him' It seems, however, that this word later acquired a pejorative sense, for the original meaning, as RN (p 448) suggests, was a chariot-builder'

पवि- (पवीरवान् RV X, 60, 3, °वि शल्यो भवति, यद्विपुनाति कायम्, N XII, 30) 'a dart', is traced to √पू, lit 'that which purifies the body' Such a view of this weapon embodies some common belief of the people about the sanctity of certain arms Compare Lat. *pavīre* 'to strike', Lith *piáuti* 'to cut' (cf Walde *Lateinisches etymologisches Worterbuch*, 2nd ed. p 267)

पुत्र- (N II, 11) Besides the treatment already noted on p 26, it is traced to नि +√पृ (=परण), lit 'one who offers oblations' These are, presumably, popular etymologies incorporated by Yāska in his work Otherwise, पुत्र- actually goes back to Indo-Eur *put-*, *pu-* 'young', Lat *putus* 'boy

प्रमगन्द-[3]

भृगु- (°गुर्भृज्यमान , N III, 17) 'name of a Ṛṣi', is traced to √भ्रस्ज् 'to roast', so-called because, according to the legend, he was roasted in fire, but not burnt But Indo-Eur *bhlg-* 'to shine', Lat *fulgor* 'I shine'

रामा- (°म ⌊ °ध स्रा° ⌋ VS XIX, 59 , अधस्ताद्रामोऽधस्तात् कृष्ण , °मा रमणायोपेयते ⌊ cf KS XXI, 7 , VDH XVIII, 17 ⌋, न धर्माय कृष्णजातीया, N XII, 13) 'a woman of low character', is traced to √रम्, lit 'one with whom a man cohabits for the sake of enjoyment and not for Dharma' But in the same text राम- is interpreted as 'darkness' by Yāska It seems that the word originally meant the low racial origin of such

1 As per study in Ch II, *(d)*, 7, vi, III, Type F *s v*
2 *Ibid*, Ch II, *(d)*, 7, v , III, Type J *s v*
3 *Ibid*, on p 25, Ch III, Type N *s v* , IV *s v*

a woman, and later on, popular etymology attributed to the word the sense of enjoyment Cf अधोराम- in Ch IV *s v* in which some authorities read राम- as a noun in the sense of 'black colour'

रुद्र- (°द्राय RV VII, 46, 1, °द्रो रोदयते, स किल पितरं प्रजापतिमिषुणा विध्यन्तमनुशोचन्नरुदत्, यदरोदीत् तद् रुद्रस्य रुद्रत्वम्, N X,5) 'name of a god', is traced to √रुद् 'to weep', referring to a legend, according to which Rudra finding his father Prajāpati piercing with an arrow, wept (cf Type L *s v*)

लाङ्गल-[1]

विपाश्- (पाशा अस्या व्यपाश्यन्त वसिष्ठस्य मुमूर्षत, तस्माद्विपाड् उच्यते, N IX, 26) 'the river Bias', is traced to वि+√पाश्, lit 'in which the noose was disentangled', referring to a legend, according to which Vasistha, deeply aggrieved by his son's death, tied himself with a hanging noose and desirous of committing suicide, plunged himself into this river and here his noose was disentangled The word विपाश् signifying the river Bias, possibly, represents etymologically the free course of this river during the Vedic period, being the 'boundless' वि+पाश्-, but this etymology awaits confirmation by the discovery of the ancient topography of this river

वैखानस (विखननाद् वैखानस, N III, 17) 'name of a sage', is traced to √खन्, said to have been born by digging the ground

सामन्- (ऋचा समं मेन इति नैदाना, °म, अस्यते, °म स्यते, N, VII, 12) 'a chant', is traced to (1) सम-+√मन्, lit referring to the legend, according to which Prajāpati considered it to be equivalent to a ऋच्-, or Prajāpati considered himself to be equivalent to a ऋच्-, (2) to √अस्, lit 'that which is thrown in a ऋच्, (3) to √सो, lit 'that which is the final stage in the system of Vedic arrangement', viz (a) संहिता-, (b) पद- and (c) सामन्-.

सुर- (सोऽदेवान् असृजत, तत्सुराणा सुरत्वम्, N III, 8) 'a god', is traced to सु 'good', lit. 'from the good (part)', referring to the legend that the gods were created by the creator from his better part Popular tradition is the basis of this etymology Actually, the word is a product of असुर-

स्याल-[2]

स्वाहा (स्वाहाकृतम् ⌊°हाऽकृ°⌋ RV X, 110, 11, N VIII, 20) has been rendered as (1) सु आह, (2) स्वा वाग् आह, (3) स्वं प्राह, (4) स्वाहुतं हविर्जुहोति The fact, however, seems to be that this expression is an exclamation corresponding in meaning to '*amen*', 'hail' Of these, सु+आह seems to be the most plausible derivation, but even this may be some mode of popular etymology

1 As per treatment in Ch III, Types A, G *s v*

2 *Ibid*, Ch II, *(d)*, 7, vii, III, Type I, IV *s v*

होतृ- (°तारम् RV I, 1, 1, °तार ह्वातारम्, जुहोतेर्होतेत्यौर्णवाभ, N VII. 15) 'one of the sacrificing priests', derived by Yāska from √ह्वे 'to call', while Aurnavābha derives it from √हु 'to offer', which is presumably more correct, at least, phonologically The later ritualistic function of the होतृ, viz 'to call', crept into its etymology as well, so that this discrepancy was noticed by *Aitareya Brāhmana* (I, 2) 'यदन्यो जुहोत्यथ योऽनु चाऽऽह यजाति च कस्मात्त होतेत्याचक्षते'

Type N

Words, the etymologies of which are loose, with disregard of vowels:—

अप्रतिष्कुत-[1] (°त· ∟°तिऽस्कु°⌋ RV I, 7, 6, N VI, 16) Another rendering is 'अप्रस्खलित-, which, if an etymology, is absurd NS derives अप्रतिष्कुत from √स्कु 'to come', so as to mean 'inaccessible, i e irresistable'

अभीशु- (°अभीशुभ्य RV X, 94, 7, °शवोऽभ्यश्नुवते कर्माणि, N III, 9) 'a bridle', is traced to अभि + √अश् 'to reach', so called because 'it occupies, i e performs acts' But the change of the vowel अ of √अश् is questionable VVP's (I,371) etymology is better, viz अभि + √ईश् 'to control'

अमत्र- (°त्र RV. III, 36, 4, °त्रोऽमात्रो महान् भवति, N VI, 23) 'violent, powerful, great', is traced to अ + मात्रा-, lit 'having no measure, a quantitative disregard by equating अ with आ But Indo-Eur *omə* 'energetic', Av *amyava-* 'pressure' (cf Type U s v)

अवत- (°तम् RV II, 24, 4, °तम्, अवातितम्, N X 13) 'a well', is traced to अव + अतितम्, lit 'gone down', a disregard of vocalic quantity (cf Type I; Ch IV, s v)

अस्कृधोयु- (°यु· RV VI, 22, 3, N VI, 3) 'not meagre, rich', is rendered as अकृध्वायु- 'not short-lived', but the equation ओय- = वायु- is baseless (cf p 24)

आजि- (°जे. RV X, 102,5, °जेराजवनस्य, N IX, 23) is traced to √जू 'to be quick' But the actual verb is √अज् (cf p 23, Type I s v)

इन्द्र- (°न्द्र voc RV V, 32,1, °न्द्र इन्दवे द्रवतीति वा, इन्दौ रमत इति वा, N IX, 8) is traced to इन्दु- + √द्रु, lit 'one who runs to the soma-drops', or to इन्दु- + रम् 'one who enjoys the soma drops' (cf p 32; Type I s v)

इरिण- (°णे RV X, 34,1, इरिण निर्ऋणम्, ऋणाते, अपार्णं भवति, अपरता अस्मादोषधय इति वा, N IX, 8) 'a waterless place, a depression', is traced to निस् + ऋण 'without water', or to निस् + √रम्, lit 'from which herbs have disappeared' PW derives it from इरा- 'fluid', and interprets the word as 'source'

1 As per detailed study on p 23

इषिर्- (°रेण RV. VIII, 48, 7 , °रेण, ईषणेन, N IV, 7) 'energetic', is traced to √ईष् , a quantitative disregard (cf Types D,U *s v*)

उद्वत्- See under प्रवत्-

उष्णीष- (°षं स्नायते , N VII, 12) 'anything wound round the head', is traced to √स्ना, lit. 'that which is washed' The presence of the vowel उ has not even been noticed The word is really related to Indo-Eur *us*-, *ues*- 'to wrap round', Norwegian *vasa*- 'to complicate'

ऋत्विज्-[1]

ऋभु- (°भव RV I, 110, 4 , °भव उरु भान्ति, N. XI, 15) is traced to उरु+√भा, lit. 'that which shines a great deal' There is no vocalic correspondence between ऋ and उरु- in Old Indo Aryan (cf Type L *s v*)

एव-[2]

कला-, कलि- (°लिश्च °लाश्च किरते , विकीर्णमात्रा , N XI, 12) 'a minute portion', 'a dispute', respectively, both are traced to √कॄ 'to scatter', the former 'because minute portions are scattered from a mass' , the latter 'because words are scattered upon one another by disputants' But the short vowel अ in these words can have no correspondence to ऋ

कुरुङ्ग-[3]

कुलिश-[4]

क्षीर-[5]

गुण- (गणनात् °णश्च, N VI, 36) 'fold, time', is traced to √गण् 'to count' The correspondence of उ and अ is not possible in Indo-Aryan. This word, which originally means 'thread', has been traced to Indo-Eur *gṛ+n*- 'to turn', Rus. *gorb* 'hump'

ग्रीष्म- (°ष्मो ग्रस्यन्तेऽस्मिन् रसा , N IV, 27) 'the summer', is traced to √ग्रस्, lit 'that by which vapours are devoured', but the word seems to be remotely related to ग्रीवा-, Indo-Eur *gṷer*- 'to devour, swallow', Lith *gérti* 'to drink', with the Indo-Aryan suffix *-sm*

चारु- (°रु RV I, 95, 5 , °रु रुचेर्विपरीतस्य, N XI, 5) 'lovely', has been derived from √रुच् with metathesis, but even in that case the long आ of चारु- remains unexplained (cf Type U *s v*)

1 As per treatment on p. 23 , Type D *s v*

2 *Ibid* , p. 10 , Type D *s v*

3 *Ibid.*, Type H *s v*

4 *Ibid* , p 23

5 *Ibid* , p 22 , Type J.

तुर्-[1]

तुविक्ष- (°क्षम् ∟°विऽक्ष°⌟ RV VIII, 77, 11, °क्षम् बहुविक्षेप महाविक्षेप वा, N VI, 33) 'highly destructive', an epithet of Indra's bow, has been traced to तुवि-+वि+√क्षिप् The correspondence of क्ष- to √क्षिप् remains unexplained.

त्रिष्टुभ्- (°ष्टुप् स्तोभत्युत्तरपदा, का त्रिता स्यात्तीर्णतम छन्द, N VII, 12) is traced to √तृ+√स्तुभ्, lit 'that which crosses most and praises, i e which is more extensive than the Gāyatrī etc' (cf Type M s v)

दशन्-[2]

धन- (°नं कस्माद्धिनोतीति सतः, N III, 9) 'wealth', is traced to √धि 'to satisfy', lit 'that which satisfies' RN (p 455) says 'Why not derive धन- from √दा ? Wealth is given to men by their own exertions or by fate or by God' But comparative philology has not found such instances of OIA ध् going back to द् Among modern philological authorities, WW (*dhē- s v*) has shown that धन- originally meant 'wager or prize in a race, and so is to be derived from √धा 'to put', Indo-Eur. *dhen-* 'to put', Old Bulg *dětī* 'to lay', Anglo-Sax *don* 'done', Eng *done*

निवत्- See under प्रवत्-

पर्जन्य-[3] (°न्य RV V, 83, 2, °न्य परो जेता, N X, 10) is traced to पर + √जि, lit 'the supreme conqueror' The vocalic relation between √जि and जन्य-, पर्- and पर- is too loose

पलित- (°तस्य RV I, 164, 1, N. IV, 26) 'benevolent', as adjective to होतृ- is rendered as पालयितृ- PW renders it as 'grey', which suits the sense better, while it would be phonologically sounder to take the stem as पल- 'grey', cf WW II, 53

पांसुर- (°रे RV I, 22, 17, °रे प्यायनेऽन्तरिक्षे, N XII, 19) 'atmosphere', is traced to √प्याय् This correspondence is evidently impossible

पृतनाज्- (°जम् RV X, 178, 1, पृतनाजितम्, N X, 28) is rendered as °जित्- 'a victor of a battle' i e the last part of the word is traced to √जि, a vocalic relation which is impossible (cf Type D s v)

पृतनाज्य- (°ज्यमिति संग्रामनाम, पृतनाना जयनात्, N IX, 24) 'a battle', is similarly derived as पृतना-+√जि, lit. 'that wherein men conquer one another' i e the last component is traced to √जि, a vocalic relation which is impossible (cf. Type D s v)

प्रवत्-, उद्वत्-, निवत्- (°वत ∟प्रऽव°⌟ RV X, 14, 1, प्रवत उद्वतो निवत इति, अवतिर्गतिकर्मा, N X, 20) is traced to √अव् 'to go' No trace of अ of √अव्,

1 As per treatment in Type H s.v

2 *Ibid*, p 23, Type O s v

3 *Ibid*, p 19.

however, is visible in these words According to PW GW and others उद्वत्, प्रवत्- is 'height' in general, निवत्- is 'depth' They have been formed from bare prefixes The interpretations of these three words rendered by NS and Durga as man, god, animal, respectively, may be taken cautiously (cf प्रवत्वती- Type I s v)

मत्स्य- Compare the derivation in Type L s v, here उ of मधु- could not be traced in मत्स्य-

मन्द्रजिह्व- (°ह्वम् ⌊ °न्द्रऽजि° ⌋ RV I, 190, 1, °ह्व मोदनजिह्वम्, N VI, 23) 'one whose tongue is pleasing', an epithet of Bṛhaspati, is traced to √मुद्

मुद्गल- (°ल RV X, 102,9, मुद्ग मुद्गगिलो वा, मदन गिलतीति वा, मद गिलो वा, मुदं गिलो वा, N IX, 24) 'name of a person', is traced to √मुद्ग-+√गिल्, मदन-+√गिल्, मद-+√गिल् or मुद्-+√गिल् The correspondence of अ, इ or उ in all these derivations is loose

मूजवत्- (मौजऽवतस्य RV X, 34, 1, N IX, 8) 'name of a mountain', is derived as मुञ्जवत्-, but the vocalic correspondence मुञ्ज- मूज- is not possible in Indo-Aryan, while the word मुञ्ज- is not available in the Saṁhitās

यमुना- (°मुने voc, RV. X,75,5, °मुना प्रयुवती गच्छन्ती, N IX, 26) 'name of a river', is traced to √यु 'to mix', lit 'that which goes on mixing with other rivers' The vowel अ of यमुना- cannot correspond to उ of √यु.

वाजिन्- (°जी RV IV, 40,4, °जी वेजनवान्, N II, 28) 'swift', is traced to √विज् 'to be speedy' The verb expected was √वज्, Indo-Eur *uĕĝ-* 'to be active or powerful', Av *vazra-* 'Mithra's weapon'

वावशान- (°न RV X, 5, 5, °नो वाश्यतेर्वा, N V, 1) 'crying', is traced to √वाश् In this form the shortening of the vowel in the root itself is not expected, unless it is rhythmic. The more probable origin is √वश् which has also been given (cf Type D s v)

शूर्प- (°र्पं शृणाते, N VI, 9) 'a winnowing basket', is traced to √शॄ, as it is made of शर- 'a kind of grass', but the correspondence ऊर् ॠ after a non-labial consonant is a rare phenomenon in Indo-Aryan

श्मश्रु-[1]

सानु- (°नु RV VI, 61, 2, °नूनि सरणानि सक्थीनि, N II, 24) 'thigh', is traced to √सृ, lit 'that which moves The relation of आ with ऋ is unthinkable

कृधु-[2]

कृष्टि- (°ष्टी RV. III, 59, 1, °ष्टय इति मनुष्यनाम, कर्मवन्तो भवन्ति, N, X, 22) 'a man', is traced to √कृ, lit 'one who is full of action', ष् of कृष्टि- has not been taken into account (cf Type I s v)

1 As per treatment on p 23
2 *Ibid*, p 24

Change of order in pp. 108—12

The etymologies from कृधु-[2] to वज्र under the Type N on pp 108-111 should be read after कूल on p 112 under the Type O

क्रव्य- (क्रव्य° RV VII, 104,2, °व्य विकृत्ताज्जायत इति नैरुक्ता, N VI, 11) 'raw meat', is traced to √कृत् 'to cut', a disregard of त्. But Indo-Eur *qreuə* 'thick raw flesh', Gr *krévas* 'flesh'

गल्दा- (°ल्दया RV VIII, 1, 20, °ल्दा, गलनम् आसु धीयते, N VI, 24) 'a tube out of which soma is poured', is traced to गल-+√धा, lit 'that in which a molten thing is put' Here the aspirate and the non-aspirate ध् and द् cannot correspond to each other

ग्रावन्- (°वभ्य RV X, 94, 1, °वाण, गृह्णाते, N IX, 8) 'a stone', is traced to √ग्रह् 'to seize' But Indo-Eur $g^{u}r\bar{a}$ 'heavy', Welsh *beruan* 'millstone' (cf p 24)

चर्मन्- (°र्म चरतेर्वोच्चृत्त भवतीति वा, N II, 5) either, is traced to √चर्, lit 'passing over the whole body', or to √चृत् (cf p. 5) Yāska connected **चर्मन्-** with √चृत्, for this was the available verb most closely related to चर्मन्-, though there are some indications to show that a verb *√चृ also occurred in Vedic, cf Hindi *cīrnā* 'to tear' √चृत् like **चर्मन्-** was an extension of this *√चृ as √रुद् is of √रु

चाकन्- (°कन् RV X, 29, 1, °कन् कामयमान, N VI, 28) is traced to √कामय्, here √कन् and √कम् cannot correspond to each other But Indo-Eur *qā-* 'to desire', Lat *cārus* 'beloved' (cf Type G *s v*)

जनश्री- (°श्रियम् ⌞°नश्रि°⌟ RV VI, 55, 4, N VI, 4) is rendered as **जातश्रियम्** 'whose glory has arisen', being an epithet of Pūsan If it is an etymology, its consonantal correspondence is loose

तोक- (°केषु RV VII, 46, 3, °कं तुद्यते, N X, 7) 'offspring', is traced to √तुद् 'to prick, to goad', lit 'one who is frequently criticised or goaded by his parents' But=तुच्- RV VI, 48, 9 etc, Indo-Eur *teuq-* 'seed', Av *taoxmen-* 'seed'

तौरयाण- (°ण॰, तूर्णयान, N V, 15) 'one whose movement is swift', is rendered as **तूर्णयान-** PW points out that the actual origin was **तुर-+यान-**.

दशन्- (°श दस्ता सङ्ख्या, N III, 10) is traced to √दस् 'to be exhausted', for after 'ten' the numbers are general repetitions of the previous numbers. But Indo-Eur *dékm̥*, 'ten', Gr *déka* 'ten' (cf p 25)

दूत- (°त. RV VIII, 26, 16, °तो द्रवते, N V, 1) 'a messenger', is traced to √द्रु But Indo-Eur *dū-* 'to move forward spatially', Mid Germ *zuwen* 'to move forward' (cf p 29)

देव- (°वान् RV I,1,2, °व दीपनात्, द्योतनात्, N VII,15) 'a god', is traced to √दीप् or √द्युत् But Indo-Eur *deiuo-* 'to shine', Av *daēva-* 'demon'

द्वि- (द्वौ, द्रुततरा सङ्ख्या, N III, 10) 'two', is traced to √द्रु, lit 'the number which quickly secured' But Indo-Eur *duou* 'two', Gr *dṓ-deka* 'twelve'

निर्ऋति- (°तिम् ⌊नि ऽऋ° ⌋ RV I, 164, 32, °तिर्निरमणात्, N II, 7) 'the earth', is traced to √रम्, so that the word literally means 'that in which creatures take delight' But र् of √रम् could have no correspondence to ऋ in Old Indo Aryan

पज्रहोषिन्- (°षिणा ⌊°ज्रऽहो° ⌋ voc RV VI, 59,4, N V, 22) 'requiring a substantial sacrifice', an epithet of Indrāgnī, has been rendered as प्रार्जितहोषिन्-, where पज्र- has been equated with प्रार्जित- 'well-done' The equation पज्र =प्रार्जित is consonantly, doubly loose

पृथुष्टुका- (°के voc RV II, 32,6, पृथुकेशस्तुके पृथुष्टुते वा, N XI, 32) is rendered as पृथुकेशस्तुका 'whose locks of hair are large', or पृथु-+स्तुता- 'well-praised', the first is hardly an etymology, the second indicates no consonantal correspondence (cf Type D *s v*)

प्रमगन्द- (°न्दस्य ⌊प्रऽम° ⌋ RV III, 53,14, °न्द प्रमदक, योऽयमेवास्ति लोको न पर इति प्रेप्सु, N VI, 32) 'an asura', is traced to √मद्+क- with metathesis, and with a change from क् to ग् and a nasal infix, literally 'one who is intoxicated with this world', such violent consonantal changes are evidently very loose (cf p 25)

बहु- (°हु कस्मात्, प्रभवतीति सत, N III, 13) 'many', is traced to प्र+√भू But Indo Eur *bhn̥gh-* 'thick', Gr *pachús* 'thick'

भद्र- (°द्रा RV X, 11, 2, °द्रं भगेन व्याख्यातम्, भजनीय भूतानाम्, अभिद्रवणीय भवद्रमयतीति वा, भाजनवद्वा, N IV, 10) 'blessed', is traced to (1) √भज् lit 'which is served by people', or (2) √भाजय् 'which resides with people who serve it', or (3) √द्रु+√रमय् 'which gives pleasure when people run to it' But Indo-Eur *bhăd-* 'good', Goth *batiza*, 'better'

मधु- (°ध्व RV III, 47, 1, °धु सोममित्यौपमिक माद्यते, इदमपीतरन्मध्वेतस्मादेव, N IV, 8) 'soma or honey', is traced to √मादय् 'to intoxicate' But Indo-Eur *médhu* 'honey', Old Bulg *medu* 'honey'

मुञ्ज- (°ञ्जो मुच्यते इषीकया, N IX, 8) 'a kind of grass', is traced to √मुच्, lit. 'that which is released from the hollow of a reed'

रथ- (°थो रंहतेर्गतिकर्मण, स्थिरतेर्वा विपरीतस्य, रपतेर्वा, रसतेर्वा, N IX, 11) 'a chariot', is traced to (1) √रंह् 'to go', or (2) √स्थिर् with metathesis, or (3) √रप् 'to sound', or (4) √रस् 'to sound' In all these etymologies there is a violent disregard of the second consonant But Indo-Eur *reth-* 'to run', Lat *rota* 'wheel' (cf p 26, Type L *s v*)

रुद्र- (°द्राय RV VII, 46, 1, °द्रो रौतीति सत, N X, 5) 'name of a god', is traced to √रु Although the verb √रुद् was available, yet √रु is given as an optional root of the verb, and the consonant द् of the word has not been taken into account (cf Type L *s v*)

रूप- (°प रोचते, N II, 3) 'form', is traced to √रुच् The correspondence of प् and च् in Indo-Aryan is impossible Indo-Eur, however, can offer no parallel to this word.

रोदसी- (°सी RV III, 30,5, °सी रोधसी द्यावापृथिव्यौ विरोधनात्, N VI, 1) 'heaven and earth', is traced to वि+√रुध्, 'lit 'which enclose many kinds of creatures' (cf Durga)

वज्र- (°ज्र कस्मात्, वर्जयतीति सत, N III 11) 'thunderbolt, is traced to √वर्ज्, so-called because 'it deprives living beings of their lives' But the actual root was √वज्, going back to Indo-Eur *ueĝ-* 'to be powerful, active', Av *vazra-* 'Mithra's weapon'

सुकिंशुक- (°कम् ∟सुऽकि°⅃ RV X, 85, 20, सुकाशनम्, N XII, 8) 'shining well', is traced to सु+√काश्, being an epithet of the chariot of सूर्या The relation कि का is abnormal

सूर्य- (°र्यम् RV I, 50,1, °र्य सर्तेर्वा, स्वीर्यतेर्वा, N XII, 14) 'the sun', is traced to √सृ 'to move', or to सु+√ईर् 'to move well' The vowel correspondences in both of these etymologies are very loose

Type O

Words, the etymologies of which are loose, with disregard of consonants —

अद्भुत- (°तम् RV I, 170, 1, °तम्, अभूतम्, N I, 6) is rendered as अभूत-, entirely disregarding the द् in अद्भुत- But Indo-Eur *dhebh-* 'to deceive', Gr *atémbo-,* 'I deceive' So अद्भुत- philologically means, 'not accessible to deception'

आर्त्नी- (°र्त्नी RV VI, 75, 4, °र्त्नी अरिषण्यौ, N IX, 39) 'an end of a bow', is traced to अ+√रिष्, lit 'that which keeps from injury' In this derivation, the ष् of √रिष् has been entirely disregarded (see Type I *s v*)

इन्द्र- (°न्द्र voc RV V, 32, 1, °न्द्र, इन्धे भूतानि, N X, 8) 'name of a god', is traced to √इन्ध् 'to enlighten', lit 'one who enlightens creatures' The aspiration of ध् has been disregarded in this etymology

उत्स- (°त्सम् RV V, 32, 1, °त्स, उत्सदनाद्वा, उत्स्यन्दनाद्वा, N X, 9) 'fountain', is traced to उद्+√सद्, lit 'that which goes up', or to उद्+√स्यन्द्, lit 'that which flows up' The द् of both the verbs has no correspondence in this etymology (cf p 13_, Type D, Ch IV *s v*)

उपलप्रक्षिणी- (°णी RV IX, 112, 3, उपलप्रक्षेपिणी, N VI, 5) an instrument for the production of सक्तु- 'by which barley is transmitted to the stones', is traced to उपल-+प्र+√क्षिप्, in प्रक्षिणी- no trace of प् is available (cf Type *s v*).

ऋबीस- (°से RV I, 116, 8 , °सम् अपहृतभासम्, N VI, 35) 'a chasm', is traced to अप+√हृ+भास्- Here ऋ cannot correspond to हृ , nor बीस to √भास्

कम्बल- (°ल कमनीयो भवति, N II, 2) 'a blanket', is traced to √कम् 'to like', lit 'that which is liked' But the correspondence of म् to ब् has not been noticed in Old Indo-Aryan

कम्बोज-[1]

कवि- (°वि RV V, 81, 2 , °वि क्रान्तदर्शनो भवति, N XII, 13) 'a bard', is traced to √क्रम्, lit 'one whose vision goes far' The correspondence of म् and व् is impossible in Vedic phonology But Indo-Eur *qeu* 'to pay heed to', Gr *akeúei* 'he watches' (cf Type I *s v*)

कुशिक (°कस्य RV III, 33, 5 , °को राजा बभूव क्रोशते शब्दकर्मण , क्रशतेर्वा स्यात् प्रकाशयतिकर्मण , साधु विक्रोशयिताऽर्थानामिति वा, N II,25) 'name of a king', is traced to √क्रुश् 'to speak', or 'to express the sense properly', or √क्रश् 'to manifest or shine' The disregard of the consonant र् in the former, and of the vowel in the latter, is evident Or, did Yāska unconsciously notice Prākritism in कुशिक- from √क्रुश् (cf. SN pp 129-30)

कूल-[2]

विपाश्- (°पाट् , विपाशनात् , N IX, 26) 'the river Biās', is traced to √वि+प्र +√अश्, lit 'that which reaches vigorously' The correspondence प् प्र has not been noticed in Old Indo-Aryan (cf Types M, T *s v*)

विष- (°षम् RV X, 136, 1 , °षमित्युदकनाम, विष्णातेर्विपूर्वस्य, स्नाते शुद्ध्यर्थस्य, विपूर्वस्य वा सचतेः, N XII, 26) 'water', is traced to वि+√स्ना 'to purify', or वि+√सच् 'to accompany' PW gives the literal meaning as 'effective', tracing it to √विष् , which, in the sense of 'to be effective', has been copiously met with in Rg*veda*

विष्टप्- (°ष्टप्, आविष्टो भासा (आदित्य), आविष्टा ज्योतिर्भि (द्यौ), N II, 14) 'the sun or heaven', has been derived from √विश्, lit signifying 'penetrated by light' But this does not explain the succeeding consonant प् It requires further investigation whether in Old Indo-Aryan there occurred a verb √स्तप्, possibly related to √स्तभ् , Indo-Eur *steb-*, *stebh-*, 'to support', Eng *staff* 'a stick'

श्वस्- (श्व RV I, 170, 1 , श्व , उपाशंसनीय काल , N I, 6) 'tomorrow', is traced to √उप+आ+√शंस्, lit 'time to be expected' Indo-Eur *k̂ū-* 'to shine or be bright' Av *sūrəm* 'early in the morning'

1 As per treatment on p 31.

2 *Ibid*, p 23

श्वघ्निन्- (°घ्नी RV X, 43, 5, °घ्नी कितवो भवति, स्वं हन्ति, N V, 22) 'a professional gambler', is traced to स्व-+√हन्, lit 'one who ruins his fortune' The correspondence स् श् is evidently loose (cf. p 9)

सङ्ग्राम- (N III, 9) 'a battle', is traced to सम्+√गम् 'to go together' But compare Type D *s v*

सिन्धु- (°न्धु स्यन्दनात्, N IX, 26) 'the river Indus', is traced to √स्यन्द् 'to flow', the correspondence of ध् and द् being loose

हस्त-(°स्तो हन्तेराशुर्हनने, N I, 7) 'hand', is traced to √हन्, irrespective of the want of connection between त् of हस्त- and न् of √हन् But Indo-Eur *ĝhasto* 'hand', Av *zasta-* 'hand'

Type P

Words, the etymologies of which are loose, with an unexpected prothetic consonant.—

मङ्गल- (°मङ्गल RV II, 42, 1, °लम् अङ्गलम्, अङ्गवत्, N IX, 4) 'auspicious', is traced to अङ्गल-, with a prothetic initial म्, lit 'having many elements like food, etc' But Indo-Eur *meng-* 'to beautify artificially', Old Prus *manga* 'harlot' (cf Types I, L, T *s v*)

वायु- (°यो voc RV I, 2, 1, °यु, एतेरिति स्थौलाष्ठीवि, अनर्थको वकारः, N X, 1) 'wind', is traced to √इ, with the prothetic initial consonant व्, according to Sthaulāsthīvi But compare Type E *s v.*

Type Q

Words, the etymologies of which are loose, showing an unexpected elision of initial consonant —

असुरत्व- (°त्वम् ⌊°रऽत्व°⌋ RV III, 55, 19, °त्वम् आदिलुसम्, N X, 34) is traced to *वसुरत्व, the initial consonant व् being dropped in the word According to Durga, *वसुरत्व- means 'the state of being filled with water'

ओषधि- (°धी RV X, 97, 1, °धी दोषं धयन्तीति वा, N IX, 27) 'a herb', is traced to दोष-+√धे, lit 'that which sucks up (physical) disturbances' (cf Type H *s v*)

Type R

Words, the etymologies of which are loose, with a disregard of both vowels and consonants:—

अनवाय- (°यम् RV VII, 104, 2, °यम्, अनवयवम्, N VI, 11) 'irreconcilable', an adj of द्वेषस्-, is traced to अन्+अवयव- This etymology, in which both the vocalic and consonantal correspondence have been

disregarded, is too loose The actual etymology seems to be अन्+अव+√इ, lit 'not going down, not yielding' (cf p 10)

अनस्-[1]

उराण- (°ण RV IV, 7, 8, N VI, 17) 'broadening', is rendered as उरु कुर्वाण- This etymology is loose, for it takes the word as a denominative from उरु-, of which the form उराण- was not possible Thus, both the vocalic and consonantal aspects of the word have been disregarded in this etymology It is possibly the present participle of √वृ with सम्प्रसारण

ऊधन्,स्- (°धनि RV V, 34,3, °ध उद्धततरं भवति, N VI, 19) 'an udder', is traced to उद्+√हन्, lit 'that which is much raised' But Indo-Eur *ūdh-* 'udder', Anglo-Sax *ūder* 'udder'

किंशुक- (°किंशुकम् RV X, 85, 20, °कं क्रशते प्रकाशयतिकर्मण, N XII, 8) 'name of a flower', is traced to √क्रश् 'to shine' The verb √क्रश् is not available in Vedic literature Even then, both the vocalic and consonantal aspects of the etymology have been neglected

कुरु- (कुरु° RV VIII, 4, 19, °रु. कृन्तते, N VI, 22) 'name of a country', is traced to √कृत्, lit 'that which is cut off'

क्रूर- (°रम् .. अस्य (कृन्तते·) भवति, N VI, 22) 'cruel', is traced to √कृत् But Indo Eur *qruuo-* 'thick blood', Lat *cruor* 'raw, thick blood'

दिद्युत्- (°द्युत् RV VII, 46, 3, °द्युत् द्यते, N X, 7) 'a weapon', is traced to √दो 'to cut' Both the vocalic and consonantal correspondence is loose (cf Type D *s v*)

पर्जन्य- (°न्य RV V, 83, 2, °न्य प्रार्जयिता वा रसानाम्, N X, 10) 'cloud', is traced to प्र+√अर्ज्, lit 'one that emits fluids' But Indo-Eur *per-g* 'to strike', Lith *percúnas* 'the god of thunder' (cf p 19, Type N *s v*)

पांसु- (पांसु° RV I, 22, 17, N XII, 19) 'dust', is rendered as पिंशनीय-, which Durga interprets as ध्वसनीय- 'to be crushed' But Indo-Eur *pens-* 'dust', Av *pasnu š* 'dust' (cf p 26, Type L *s v*)

बिल- (°लम् RV I,32,11, °ल भर भवति, बिभर्त्ते, N II,17) 'a cave', is traced to √भृ, lit 'that which holds' The word may perhaps go back to Indo-Eur *bel-* 'to dig', Arm *pelem* 'I hollow out', but this derivation is uncertain

वृक- (°केण RV I, 117, 21, °को लाङ्गल भवति, विकर्तनात्, N VI, 26) 'a plough', is traced to वि+√कृत् The etymology is very loose, indeed The word in this sense is very obscure (cf p. 8)

1 As per detailed study on p 24, Type J *s v*

शकट- (°ट शकृदितं भवति, N VI, 22) 'a cart', is traced to शकृत्-+इत- lit 'followed by dung', i e when a bullock is yoked to a cart, it often leaves some dung.

स्वर्क- (°र्कैं RV. I, 88, 1, °र्कैं स्वर्चिभिः, N XI, 14) an epithet of रथ-, is traced to सु+अर्चिस्-, lit 'well-flaming' (cf Type L s v)

Type S

Words, the etymologies of which are primitive and erroneous —

अध्वर- The derivation (cf Type I s v), which, when we take into account the actual history of the sacrifice, is erroneous Philologically, अध्वर- means 'religious action', originally signifying 'a way'

अनूप- (°पा RV X, 27, 23, °पा अनुवपन्ति लोकान् स्वेन कर्मणा, अनूप्यते उदकेन, अपि वा अन्वाबिति, N II, 22) 'favouring', is traced to (1)अनु+√वप् 'to favour with action' an epithet of certain deities, because they favour the worlds with their special acts, or (2) अनु+√वप् 'saturated (with water)', or (3) अनु+√आप् 'that is reached with water' But as PW has shown, the word means 'rich in water', and goes back to Indo-Eur *anō* 'over there', Gr *ánō* 'upwards', and आप 'waters' to Indo-Eur *ăp-* 'water', Old Prus *ape* 'river' (cf Ch IV s v)

अपत्य- (°त्य कस्मात्, अपतत भवति, N III, 1) 'offspring', is traced to अप+√तन् 'stretching forth', referring to the extension of a family by progeny But in Indo-Aryan a philological correspondence of √तन्+adjectival य-=त्य- would be erroneous Possibly the word is only a suffixal extension of अप, like नित्य- of नि If अपत्य- be taken as a formation from the prefix अप directly, with the suffix -त्य-, it should mean 'the state of being beyond beyondness', suggesting the further extension of a family line (cf PW GW, also RN p 107, Type M s v)

अभिधेतन (RV VIII, 67, 5, अभिधेतन, अभिधावत, N VI, 27) imp 2pr pl formed from अभि+√धाव् 'to run (for protection)', PW, deriving it as अभि+√धा, renders it as 'take into your protection'

अर्वन्- (°र्वा RV IV, 38, 10, °र्वा ईरणवान्, N X, 31) 'a runner', an epithet of दधिक्रा- 'horse', is traced to √ईर् The correct root is √ऋ, Indo-Eur *er* 'to be set in motion', Gr *érsei* 'he may rush'

अश्मन्-[1]

असक्रा- (°क्राम् RV VI, 63, 8, °क्राम्, असंक्रमणीम्, N VI, 29) 'not going away', an epithet of धेना-, is traced to सम्+√क्रम् But the word, according to WW means 'not dried' and सक्र- goes back to Indo-Eur *sek-, senk-* 'to sink' (said of water), Lith *sekti* 'to fall' (said of water)

1 As per detailed study in Type I s v

उषस्- (°ष voc RV I, 92, *13*, °षा वष्टे कान्तिकर्मण, N XII, 5) is traced to √वश् 'to love' Indo-Eur *us-* 'to shine', Av *usaiti* '(he) shines' (cf p 14, Types D, F *s v*)

उष्णिह्- (°ष्णिग् उत्स्नाता भवति, N VII, 12) 'name of a metre' is traced to उद्+√स्ना, lit 'that which is overflowing with additional syllables' This correspondence is not possible, because there is ह् in the word (cf Types H, M *s v*)

ऊर्मि- (°र्मि RV VIII, 75, 9, °र्मि, ऊर्णोते, N V, 23) 'a wave', is traced to √ऊर्णु 'to cover' But Indo-Eur *uelə-* 'to turn', Av *varəmi-* 'a wave'

कितव-[1] This word, as derived here, may, perhaps, indicate some influence of Prākritism on Yāska, in view of a few more examples pointed out by SN (p 129), but the examples are not sufficient enough to be conclusive

कुट- (°टस्य RV I, 46 4, °टस्य कृतस्य कर्मण, N V, 24) is traced to कृत- This equation is impossible in Old Indo-Aryan, unless it is an ancient Prākritism, as in विकट-

कुत्स- (°त्स इत्येतत् कृन्तते, ऋषि कुत्सो भवति कर्ता स्तोमानामित्यौपमन्यव, N III, 11) 'thunderbolt', is traced to √कृत् and 'the name of a Rsi', to √कृ The correspondence of ऋ and उ in such an occurrence is impossible in Old Indo-Aryan But the origin of the word is obscure

क्रिमि- (°मि कामयते, N VI, 12) is traced to √कामय् But Indo-Eur *qurmi* 'a worm', Lith *kirmis* 'a worm' (cf p 28)

नियुत्- (नियुत्° RV VII, 39, 2, °युतो नियमनाद्वा, नियोजनाद्वा, N V, 28) 'a team of horses', is traced to नि+√यम् or √युज् But Indo-Eur *ii̯-* 'to connect' (Skt √यु), Lett *jūtis* 'a joint'

परितक्म्या-[2] (°क्म्या- 'course', is possibly related to Indo-Eur *teq-* 'to run', Lith *tekéti* 'to run' According to NS (IV p 75) परितक्म्या- goes back to √तक् with परि, the sense of which is 'to move round', so that the word means 'moving round'

पिनाक- (पिनाक°. TS I, 8, 6, 12, °कं प्रतिपिनष्ट्यनेन, N III, 21) 'a kind of stick', is traced to √पिष् 'to pound' This derivation is erroneous, because the base न of a verb cannot become a part of a noun Cf Indo-Eur *pinak-* 'a wooden stick', Gr *pínaks* 'a beam'

प्रसाक्षते[2]

भर- (°रेषु RV IV, 38, 5, °र, हरते, N IV, 24) 'a battle', is traced to √हृ The correct origin is √भृ, not √हृ (cf p 18, Type G *s v*)

1 As per treatment on p 28, Type U *s v*
2 *Ibid.*, p 28,

मेहना- (°ना RV V, 39, 1, °ना मंहनीय धनम्, N IV, 4) 'wealth', is traced to √मह् 'to give' The equation मं=मे, however, is erroneous °ना comes from √मिह् 'to shower', a semantic development of Indo-Eur *meiĝh-* 'to urinate'

रण- (°णाय RV III, 47, 1, °णाय, रमणीयाय संग्रामाय, N IV, 8) 'a battle', is traced to √रम्, lit 'enjoyable' The word, however, is connected with ऋणोति, Indo-Eur (*e*) *re-* 'to be set in motion', Av *rəna-*, 'battle' (cf Type I *s v*)

रात्रि- (°त्रि प्ररमयति भूतानि नक्तचारीणि, उपरमयतीतराणि ध्रुवीकरोति, N II, 18) 'night', is traced to √रमय् 'to give rest', lit 'that which gives rest to all creatures' But the correspondence रम्- रा- is phonologically impossible Indo-Eur *lā-* 'to hide', Lat *lateo* 'I hide'

रुशन्- (रुशत्° RV I, 113, 2, °शदिति वर्णनाम, रोचतेर्ज्वलतिकर्मण, N II, 20, VI, 13) 'colour', is traced to √रुच् 'to shine' This etymology is wrong, for च् and श् had no correspondence in Old Indo-Aryan This श् goes back to Indo-Eur *k̂*, Indo-Eur *le̯uk̂-* 'to shine', Arm *lusin* 'the moon'

वाणी- (°णी RV III, 30, 10, °णी वाच, वदनात्, N VI 2) 'speech', is traced to √वद् Here the consonantal correspondence is wrong Possibly the word is related to वाण- 'a reed', Indo-Eur *u̯el-no-* 'to turn', Gr *ἧlos* 'a peg'

विन्धे[1]

विषु- (विषु° RV VI, 58, 1, विषुरूपे विषमरूपे, N XII, 17, XI, 23) is traced to विषम- विषु- has nothing to do with विषम-, because the latter is derived from वि+सम- विषु- is connected with Indo-Eur *uiso-* 'a part', Lith *visas* 'all'

शुतुद्री- (°द्री, शुद्राविणी, क्षिप्रद्राविणी, N IX, 26) 'name of the river Sutlej', is traced to आशु-+√द्रु 'flowing swiftly' The elision of the initial vowel of आशु- in such a position is not possible, while तु has been entirely overlooked (cf Type L *s v*)

शुष्ण- (°ष्णस्य RV I, 54, 5, °ष्णस्य, आदित्यस्य शोषयितु, N V, 16) an epithet of आदित्य-, is traced to √शोषय्, lit 'one who dries up' Actually, however, as PW has shown convincingly from many citations from RV, शुष्ण- is the name of a demon, originally meaning 'a serpent', from √शुष् 'to hiss', (cf RV I, 61, 10 etc)

सजुस्- (°जू ⌊सऽजू⌋ RV VI, 47, 29, °जू, सजोषण, N IX, 13) ind 'together with', is traced to स-+√जुष्, lit 'feeling along with' This etymology, however, would be erroneous, for the nominal form could not end in -उस्, if √जुष् had been the original verb

1 As per treatment on p 28

सप्तन्- (°प्त सृप्ता सङ्ख्या, N IV, 26) 'seven', is traced to √सृप्, lit 'the number which moves' (to the next number, eight) But the first vowels of सृप्त and सप्तन्- cannot correspond Also in सप्तपुत्र- (RV I, 164, 1) सर्पणपुत्र-, N IV, 26, referring to the rays of the sun, सप्तन्- has been explained as 'movable'

सीमन्- (सीम° VS XIII, 3, °मा मर्यादा, विसीव्यति देशाविति, N I, 7) 'border line', is traced to √सीव् 'to sew', lit 'that which sews together various places' The correct root is √सि 'to bind', Indo-Eur sī- 'to bind', Gr *himás* 'a strap'

सुवित- (°ते TS I, 2, 10, 2, °ता सुप्रसूतानि कर्माणि, N IV, 17) 'a good act', is traced to सु+प्र+√सू, lit 'well produced' The correct derivation is सु+√इ+त-, opposite to दुरित- as PW has pointed out In fact PW has also shown the occurrence of स्वित- (=सुवित-) in VS V, 5

Type T

Words, the etymologies of which are absurd —

अंसत्र- (असत्र° RV X, 101, 7, °त्रम्, अहसस्त्राणम्, धनुर्वा, कवच वा, N V, 25) 'an armour', is traced to अहस्-+√त्रा 'protecting from difficulty or evil' The word is evidently to be traced to अंस-+√त्रा 'protecting the shoulder'

अक्षि- (अक्षण्° RV X, 71, 1, °क्षि चष्टे, N I, 9) 'an eye', is traced to √चक्ष् But Indo-Eur oqu- 'to see', Gr *ósse* 'both the eyes' (cf. p 5, Type I *s v*)

अतिथि- (°थि RV V, 4, 5, °थि, अभ्येति तिथिषु परकुलानीति वा, परगृहाणीति वा, N VI, 5) 'a guest', is traced to अभि+√इ = अ + तिथि- But probably to √अत् 'to go', Indo-Eur *at-* 'to go', Lat *annus* <**atnos* 'a year' (cf Type G, Ch IV *s v*)

अन्तिक- (°कम्, आनीत भवति, N III, 9) is traced to आ+√नी, lit 'brought near' But Indo-Eur *anti* 'towards, against', Gr *antí-* 'against'

अन्न- (°न्नं कस्माद् आनत भूतेभ्य, N III, 9) is traced to आ+√नम्, lit 'bent down before creatures', NS, while explaining Yāska's derivation, refers to the birth-ceremony during which food is brought to a new-born child He tries to explain the phonological structure of the word by adding that the prefix *ā* has been shortened to *a* here, but even then the modification of √नम् to न्न remains unexplained (cf p 4)

अर्घ- (°र्घं हरते, N III, 20) is traced to √हृ, further see Type I *s v*

अहि- (अहि° RV I, 32, 11, °हि, अयनात्, निर्ह्रसितोपसर्ग', आहन्तीति, N II, 17) 'a serpent', is traced to √इ+आ+√हन् Indo-Eur *angu(h)i-* 'serpent', Lith *angìs* 'a snake'

आणि- (°णिर् अरणात्, N VI, 32) 'part of knee', is traced to √ऋ But Indo-Eur *ol-+ni-*, *elei-* 'to bend', Gr *olénē* 'elbow'

आशा- (°शाभ्य RV II, 41, 12, °शा दिशो भवन्त्यासदनात्, N VI, 1) is traced to आ+√सद् 'to be near' Of this etymology of आशा- as आसदनात्, NS, (II, 387) gives a curious explanation √सद्<√शद्<√शद्ऌ 'to go', lit 'that which goes to every object' The modification of √शद्ऌ>√शद्>√सद् indicates conspicuous Prākritism according to NS (cf p 4, Type G *s v*)

इन- (°न RV I, 164, 21, तत्रेन इत्येतत् सनित ऐश्वर्येणेति वा, सनितमनेनैश्वर्यमिति वा, N III, 11) 'master', is traced to √सन् 'to possess', lit 'possessing mastery or prosperity' But the actual verb is √इ>इनोति 'to force up', Indo-Eur *ai-* 'to force upon', Av *inoite* 'he is violent' The common reading of the derivation of इन- given by Yāska is सनित- 'by whom rulership is enjoyed' (RN p 471) NS (III, 153) gives another variant of this reading, viz, समित- 'concentrated', सम् being a prefix to √इ, so that इन-, according to this explanation, means 'in whom rulership is concentrated' (cf p 4)

इषिर- (°रेण RV VIII, 48, 7, °रेण, अर्षणेन, N IV, 7) 'swift', is traced to √अर्ष् But the actual root is √इष् (see Type D *s v*)

इष्मिन्- (°ष्मिण RV I, 87, 6, अर्षणिन, N IV, 16) 'swift', is traced to √अर्ष् But the actual root is √इष्.

ऊधन्, स्- (°धनि RV V, 34, 3, °ध, उपोन्नद्धम्, N VI, 19) 'udder', is traced to उप+√नह्, lit 'that which is tied up' But Indo-Eur *ūdh-* 'udder' Anglo-Sax *uder-* 'udder',

ऊर्ज्- (ऊर्जं° RV X, 53, 4, ऊर्क् पक्वं सुप्रवृक्णमिति वा, N III, 8) 'food', is traced to √पच् or √व्रश्च् (cf p 29)

ऊर्दर- (°रम् RV II, 14, 11, °रम् उद्दीर्णं भवति, ऊर्जे दीर्णं वा, N III, 20) 'granary', is traced to उद्+दीर्ण-, lit 'torn at the top', or ऊर्जे+दीर्ण- 'torn for (receiving) corn'.

ऋभुक्षा- (°क्षा RV. I, 162, 1, उरुक्षयण, ऋभूणां राजेति वा, N IX, 3) 'the first of the three Rbhus', is traced to उरु-+√क्षि 'to dwell, or to rule' As regards change of उरु- to ऋभु- (see Type H *s v*)

ओजस्- (°जसा RV VIII, 99, 3, °ज, उब्जते, N VI, 8) is traced to √उब्ज् 'to bend' But Indo-Eur *aueg-* 'to increase', Av *aojah-* 'power' (cf Type J *s v*)

काण- (°णे RV X, 155, 1, °णोऽविक्रान्तदर्शन इत्यौपमन्यव., N VI, 30) 'one-eyed', is traced to अ+वि+√क्रम्, lit 'one whose sight does not work' (see Type J *s v*)

कुल्माष- (°षा:, कुलेषु सीदन्ति, N I, 4) 'half boiled barley', is traced to कुल-+√सद्, lit 'that which sinks to (the lowest) families' But Indo-Eur *qor-* 'to burn', Cornwallish *coref* 'beer'

गौर, री- (°रो RV I, 164, 41, °री, रोचतेर्ज्वलतिकर्मण, N XI, 39) 'white colour', is traced to √रुच्.

ग्रावन्- (°वभ्य RV X, 94, 1, °वाणो हन्ते, N IX, 8) is traced to √हन् But Indo-Eur g^{u}(e)*rā*- 'heavy', Welsh *beruan* 'millstone' (cf p 24, Type O *s v*)

चतुर्- (°त्वार चलिततमा सङ्ख्या, N III, 10) 'four', is traced to √चल्, lit 'the most movable number' But Indo-Eur *quetuoi* 'four', Lat *quattuor* 'four'

जूर्णि- (°र्णि RV I, 129, 8, °र्णिर्जवतेर्वा, द्रवतेर्वा, दुनोतेर्वा) 'a firy missile', is traced to √जू, √द्रु or √दु But possibly to Indo-Eur *guere*- 'to shine and to heat', Lett *zvērs* 'emitting sparks'

तमस्- (°म RV I, 32, 10, °म तनोते, N II, 16) 'darkness', is traced to √तन् 'to spread' But Indo-Eur *temos* 'darkness', Lith *tamsá* 'darkness'

त्व- (त्व RV. I, 147, 2, त्व इति सर्वनामानुदात्तम्, अर्धनामेत्येके N I, 7, त्वोऽपतत, N III, 20) 'half', is traced to अप+√तन्+त, lit 'that which, being stretched, is away' i e half Probably, as it is also used in the sense of one one', it is related to the particle तु as PW suggests

दूत- (°त RV X, 4, 2, °तो जवतेर्वा, द्रवतेर्वा वारयतेर्वा, N V, 1) is traced to √जू 'to speed', or √द्रु 'to move', or to √वारय् 'to ward off (evils)' But Indo-Eur *dū*- 'to move forward spatially', Mid-Germ *zūwen* 'to move forward' (cf. p 29, Type O *s v*)

देव- (°वम् RV I, 1, 1, °वो दानात्, N VII, 15) 'god', is traced to √दा But Indo-Eur *deieuo*- 'to shine', Av *daēva*- 'demon' (cf Type O *s v*)

नक्त- (°नक्ता RV X, 110, 6, °क्तेति रात्रिनाम, अनक्ति भूतान्यवश्यायेन, अपि वाऽनक्ता, अव्यक्तवर्णा, N VIII, 10) 'night', is traced to √अञ्ज्, lit 'that which wets objects with dew', or न+अक्त- 'not visible' But Indo Eur *noqt* 'night' Gr *núkta* 'night'.

नना- (°ना RV IX 112, 3, °ना नमतेर्माता वा दुहिता वा, N VI, 6) 'mother or daughter', is traced to √नम्. But it is a nursery word, cf Indo-Eur *nana, nena* nursery word, Serbo-kroatian *nena* 'mother'

नव- (°वं कस्माद् आनीतं भवति, N III, 19) 'new', is traced to आ+√नी, lit 'that which is brought'. But Indo-Eur *neuos*, 'new', Gr *néos* 'new'

नवन्- (°व, नावाप्ता, N III, 10) 'nine', is traced to न+अव+√आप्, lit 'not secured', perhaps because after 'nine' the series of integers abruptly stops But Indo-Eur *neun* 'nine', Lat *novem* 'nine' (cf Type L *s v*)

निर्णीत- (°त कस्मात्, निर्णिक्त भवति, N III, 19) is traced to निस् +√निज्

बाल- (°ल, अम्बास्मा अल भवतीति वा, अम्बास्मै बलं भवतीति वा, N IX, 10) 'young' is traced to (1) अम्बा +अलम्, lit 'one for whom the mother is enough', or

(2) अम्बा-+बल- 'one for whom the mother is the sole strength' But Indo-Eur *babal-* 'to stammer', Rus *balakatʒ* 'to prattle'

मङ्गल- (°लं गिरतेर्गृणात्यर्थे, गिरत्यनर्थानिति वा, N IX, 5) is traced to (1) √गॄ 'to praise', lit 'that which is praiseworthy', or (2) √गॄ 'to swallow', lit 'that which devours evils (cf p 25, Types I, L, P *s v*)

मूल- (°मूलम् RV III, 30, 17, °लं मोचनाद्वा, मोषणाद्वा, मोहनाद्वा, N VI, 3) 'a root', is traced to √मुच्, √मुष् or √मुह् But Indo-Eur *mūlo-* *moulo-* 'thickened root', Gr *mōlu* 'a fabulous herb'

मृत्यु- (°त्यो voc RV X, 18, 1, °त्यु, मदेर्वा मुदेर्वा, N XI, 7) 'death', is traced to √मद् or √मुद्

रश्मि- (°श्मिर्यमनात्, N II, 15) 'a ray', is traced to √यम्, lit 'that which restrains' But it is actually related to √रश् 'to bind', as its original meaning was 'a rope', Indo-Eur *rek̂-*, *reĝ-* 'to bind', Anglo-Sax *rakka* 'strap to hold fast the yards of sails' RN (p 365) interprets रश्मि- as being originally a rope', which is illuminating as he has confirmed it with actual citations from RV (VIII, 25, 18 etc) He has also ably shown how the meaning was first transferred to horses and then to the sun's rays

वणिज्- (°णिक् पण्यं नेनेक्ति, N II,17) 'a merchant', is traced to पण्य-+√निज्, lit 'he who keeps clean articles to be sold' But possibly वणिज- originally meant 'a hawker', related to वाणी- 'speech'

वाणी- (°णी· RV III, 30, 10, °णी, आप, वहनात्, N VI, 2) 'water', is traced to √वह् Possibly it goes to वाण 'reed', Indo-Eur *u̯elno-* 'to turn', Gr *ēlos* 'a peg'

वासर- (°राणि RV VIII, 48, 7, °राणि, वेसराणि, N IV, 7) 'a day', is traced to द्वा+सराणि, lit 'going by two' (heat during the day, cold during the night) But Indo-Eur. *u̯es-* 'to shine', Irish *fāir* 'sunrise' (cf Type E *s v*)

विपाश्- (°पाट्, विपाटनात्, विप्रापणाद् वा, N IX, 26) 'the river Byās', is traced to वि+√पाटय् This etymology has been manufactured only from the nominative form of the word, which occurs in RV III, 33,1 If Yāska had taken the trouble of seeing the 3rd verse in the same hymn, he would have noticed the accusative form विपाशम् Again, the same word has been derived as वि+प्र+√आप्, which is even more absurd (cf Type M *s v*)

शम्यं- (°म्येन RV III, 31, 1, °म्येन, संगमेन, N III, 4) 'cheerful', has been rendered as संगम- 'complaisant, co-operating', the correspondence of शु and सम् is impossible, cf however, RN p 430

शिव-, शेव- (°शेव RV VII, 55, 1, °व इति सुखनाम शिष्यतेर्वकारो नामकरण शिवमित्यप्यस्य भवति, N X 17) 'happiness', is traced to √शिष्, lit 'that which remains or abides

शूर्प- (°र्पम् अशनपवनम्, N. VI, 9) is traced to √अश्+√पू, lit 'that which purifies eatables (corn)', even then ऊर्- remains unexplained and unnoticed (cf Type N s v)

श्रुष्टि- (°ष्टी RV VII, 39, 4, °ष्टीति क्षिप्रनाम, आशु अष्टीति, N VI, 12) 'quick', is traced to आशु-+√अश्, lit 'that which reaches soon' Actually, as PW suggests, it is an extension of the meaning of hearing, viz, 'complaisant, quick', from √श्रुष् 'to hear', which is a secondary form of √श्रु

सङ्क- (°ङ्का RV VI, 75, 5, °ङ्का, सम्पूर्वात् किरते, N IX, 14) 'battle', is traced to सम्+√कॄ, lit 'that in which people are scattered' (cf Type H s v)

सत्- (सत RV VII, 104, 21, सत ससृतं भवति, N III, 20) 'distance', is traced to सम्+√सृ, lit 'that which flows to another place' But सा, GW and others explain it as pr pt of √अस् 'to be'

सलल्क- (°कम् RV III, 30, 17, °क संलुब्ध भवति, पापकमिति नैरुक्ता, N VI, 3) 'evil or vagrancy', is traced to सम्+√लुभ् (cf p 13)

सिन्धु- (°न्धव. RV VIII, 69, 12, °न्धु स्रवणात्, N V, 27) is traced to √स्रु (cf Type O s v)

सुपर्ण- (°र्णा ⌊सुऽप°.⌋ RV I, 164, 21, N III, 12, IV, 3) 'nicely winged', is rendered as सुपतन- 'flying well' The change of √पत् to पर्ण- is impossible in Indo-Aryan

सुवृक्ति- (°क्तिभि. ⌊सुऽवृ°⌋ RV VI, 61, 2, सुप्रवृत्ताभि, ⌊शोभनाभि⌋ N II, 24) 'well-done', is traced to √वृत् RN (395) has shown that Durga read instead सुप्रवृत्ति- in the text, so possibly the text here is corrupt

स्व- (स्व पुनराश्रितं भवति, N V, 22) 'wealth, fortune', is traced to आ+√श्रि, lit 'that which is a support' (cf p 9)

स्वर्क- (°र्कैं ⌊सुऽअर्कैं⌋ RV I, 88, 1, N XII, 44) an epithet of रथ-, is rendered as स्वञ्चन-, and so is traced to सु √अञ्च्, lit 'moving easily' (cf Type R s v)

हेति- (°तिम् RV III, 30, 17, °तिर्हन्ते, N VI, 3) 'missile', is traced to √हन् But Indo-Eur *ĝhei-* 'to move in a lively manner', Av *zaya-* 'weapon'

Type U

Words, the etymologies of which are obscure :—

अक्र- (°क्र: RV III, 1, 12, °क्र आक्रमणीय, N VI, 17) 'a rampart', is traced to आ+√क्रम्, lit 'that which is to be attacked' (=प्राकार- cf Durga) Yāska gives no meaning of this word, PW as 'quick, strong', but with a question-mark '?' In the phrase occurring in the text concerned 'अक्रो न बभ्रि' protecting like a rampart', the meaning 'rampart' is plausible, but even then the etymology is ob cure

अङ्ग- (°ङ्गम् अङ्गनात्, N IV, 3) 'limb', is derived as 'अङ्गन-' But Yāska does not explain what he means by अङ्गन- Durga considers it to be a verb of movement, but his interpretation 'reached by time', or 'leaving in course of time', is obscure

अज- (°जाश्व voc ∟°जऽश्व°⌋ RV I, 138, 4, °श्वेति पूषणमाह, अजा अजना, N IV, 25) as a part of the word अजाश्व-, an epithet of Pūsan, is explained as अजन- 'having no birth' Does it mean that the horses of Pūsan were never born ? Durga construes अज- as 'a goat', taking it as a part of the compound अजाश्व-, but he is silent about this अज-

अथर्यु- (°र्युम् RV VII, 1, 1, °र्युम्, अततवन्तम्, N V, 10) 'shooting forth', an epithet of Agni, is traced to √अत् 'to wander' But the correspondence of त् and थ् is not possible in Indo-Aryan VVP (I, 94ª) suggests the suffix -यक्- after *अथ-+र्-, but what is this अथ- ?

अदिति- (°ति RV I, 89, 10, °ति अदीना देवमाता, N IV, 22) 'name of the mother of gods', is traced to √दो 'to bind, to cut', lit 'unbound, unimpaired, unhumiliated' Whether it was a popular etymology incorporated by Yāska in his work, or his own derivation, and if so, on what grounds, is obscure[1]

अधोराम- (°म ∟°ध ऽरा°⌋ TS V, 5, 22, 1, °म सावित्र, अधस्तात् तद्वेलायां तमो भवति, N XII,1) 'pertaining to the time when darkness is below', an epithet of an animal dedicated to सविता, referring to the early dawn, when light is above, and darkness is below राम- in this word has been interpreted as तमस्- by Yāska, but he gives no derivation PW connects it with रात्रि- (cf. Ch IV s v)

1 NS says, while explaining Yāska s etymology of अदिति-, that अदिति is called देवमाता by the school of historians, while according to the school of the Nairuktas, the word implies the qualities of being 'unbound In the metaphysical sense it means 'nature' But this interpretation does not tally with Yāska's stylistics, for, whenever, any different authorities are intended to have different opinions, Yaska explicitly mentions them According to V M Apte, अदिति- was a 'fixed (physical) point' on the Zodiac (cf *The Ṛgveda Antecedents of the Dharmapas'a of Varuna in the Mahabharata* published in *the Bulletin of the Deccan College Research Institute*, 1943-44, p 174) But the fixation of the point would not be consistent with Apte s accepted etymology 'unbound' of the word On the other hand NW states 'imperishability or endlessness' have nothing to do with अदिति-, in view of her connection with आदित्य-, and in the first place with Varuna NW sticks to the views of Bergaigne etc, that अदिति- means 'emancipation in the literal sense, i.e emancipation from bonds which threaten a sinful person The basic sense of the word, continues NW, is ethical, later extended to naturalistic phenomena Thus we are face to face with opposite poles for Apte, the fundamental basis of अदिति- is physical, for NW it is ethical But such a hard and fast separation of physical and ethical aspects of अदिति- seems to be undesirable when we take into account the flexibility of poetical moods.

अध्रिगु- (°गो voc RV III, 21, 4, °गुर्मन्त्रो भवति गव्यधिकृतत्वात्, अग्निरप्यध्रिगुरुच्यते अधृतगमनकर्मवान्, N V, 11) 'name of a mantra', is traced to अधि+गो-, so called because 'its jurisdiction is the cow' अग्नि also is called अध्रिगु-, as 'its movement is irresistable' WW interprets it as 'irresistably going', tracing it back to Indo-Eur *ĝeu-* to speed', cf Skt जव-, Av *zavah* 'power'[1]

अनशंराति- (°तिम् ⌊°शंऽरा°⌋ RV VIII, 99, 4, N VI, 23) is rendered as अनश्लीलदान- 'one whose gift is not injurious' It is not quite clear whether, in any way, it is an etymology or a mere paraphrase, the latter seems to be the greater probability

अनुमति- (°ते voc VS XXXIV,8, °ति, अनुमननात्, N XI, 29) 'the moon, one day before the full moon', is traced to अनु+√मन् 'to favour' According to PW it was favour personified and considered as a benevolent spirit

अनुसंतवीत्वत्- (°त्वत् ⌊°सम्ऽत°⌋ RV IV, 40, 4, तनोते पूर्वया प्रकृत्या निगम., N II, 28) 'continuously and fully stretching', has perhaps been derived from अनु+सम्+√तन्, but Yāska's note may be a mere paraphrase of the word, indicating that the radical idea of the word is 'stretching' But PW, GW RN p 408 9 from √तु

अन्तरिक्ष- (N II, 10) 'space', is traced to अन्तरा+क्षान्त- 'resting motionless near the earth or between heaven and earth', or to अन्तर्+अक्षय (शरीरेष्वन्तरक्षयमिति) 'lying imperishable among bodies' These derivations do not explain the इ in the word Possibly this इ is a relic of an old locative termination to अन्तर्, while क्ष् may be an irregular relic of क्षेति 'dwells', Indo-Eur *k̂thei-* 'to settle', (cf VVP p 237[b])

अप्वा- (°प्वे voc RV X, 103, 12, °प्वा यदेनया विद्धोऽपवीयते, व्याधिर्वा, भयं वा, N VI, 12) 'disease or danger', is traced to अप+√वी, lit 'that by which one is pursued away' It may perhaps be connected with Indo-Eur *u̯ei-* 'to go', Lith *veju-* 'I pursue', for there is an Indo-Eur set base *u̯ei̯ā-* as well, Lat *via* 'way', which could give √वी But there is no parallel to *ueiā-* becoming *u̯ā-* WW connects it with Indo-Eur *ap- āp-* 'criminal, damage', cf Lith *opus* 'weak, criminal', Gr *ēpedanós* 'criminal'

अभीक्ष्ण- (°क्ष्णम् अभिक्षणं भवति, N II, 25) 'frequently', is traced to अभि+क्षण-, lit 'facing for a moment only' RN (p 400) derives it as अभि+ईक्षण- 'a portion

1 Cf VVP's suggestion (1, 154[c]) that *ध्रिगु- < *√ध्रिग् may be a modification of the particle धिक्, as in Panjābi ध्रिग् जीवन But it is a late phenomenon in Indo-Aryan, and has not been confirmed even in Prakrit Moreover, NW while rendering ध्रिगु as 'weak' finds a connection of the word with Iranian, cf Av *drigu-* 'weak, poor, needy' But the occurrence of ध्रिगु as an independent word in Vedic still remains to be explored.

of time occupied by a glance' and suggests that अभीक्ष्ण- may be a corruption of अभीक्षण- But the nature of this 'corruption' is obscure

अभ्यर्धयज्वन्- (°ज्वा ⌊°र्धऽय°⌋ RV VI, 50, 5, °ज्वा, अभ्यर्धयन् यजति, N VI, 6) 'one who sacrifices liberally', is traced to अभि+√अर्धय्+√यज् PW renders it as 'bringing offerings towards', considering अर्ध- to be an additional preposition On the other hand अर्धक- means 'prosperous', Indo-Eur *al-* 'to grow', Lat *alo* 'I nourish'

अमति- (°ति VS IV, 25, °ति, अमामयी मति, आत्ममयी, N VI, 12) 'powerful, brilliant', an epithet of भास्- 'light' etc (cf p 31)

१अमत्र- (°त्रेभि RV II, 14, 1, °त्र पात्रम्, अमास्मिन् अदन्ति, N V, 1) 'a vessel, is traced to अमा-+√अद्, lit 'that, in which people eat together' It is difficult to accept this derivation in view of the short second vowel of अमत्र- May it not be possible that the meaning of this word is a metaphorical extension of अमत्र- 'durable, Indo-Eur *omə-* 'strength', Av *amayavā* 'pressure'

२अमत्र- (°त्र: RV III, 36 4, N VI, 23) 'violent, powerful, great', is rendered as अभ्यमित-, which Durga renders as 'uninjured' अहिंसित-, and so the derivation is अभि+अ+√मा Cf however, Indo-Eur *omə* 'strength' as suggested in the above note on १अमत्र- (cf Type N *s v*)

अमवत्- (°वान् ⌊°मऽवा°⌋ N VI, 12) 'powerful, violent', is rendered as अमात्यवत्-, अभ्यमनवत्- and स्ववत्-, which are obscure interpretations Possibly अमात्यवत्- means 'having auxiliaries', स्ववत्- 'having property, while अभ्यमनवत्- 'having power' may go back to Indo-Eur *omə-* 'strength' as suggested in the above two notes

अमा-[1]

अमूर- (°र voc RV X, 4, 4, °र., अमूढ, N VI, 8) is rendered as अमूढ- Possibly it was a dialectal variation of अमूढ- Indo-Eur offers no parallel

अम्बुद- (°दो मेघो भवति, अरणमम्बु तद, N III, 10) 'a cloud', according to Mahārāstra recension of N quoted by RN (p 459)', is traced to अरण-+√दा-, while, the Gujarat recension equates अर्बुद- with अम्बुद, which latter, however, as RN suggests, may be an explanation of अर्बुद- As they stand, both the words if they are etymologically related, are very obscure

अम्यक् (RV I, 169, 3, अमाक्तेति वा, अभ्यक्तेति वा, N VI, 15) 'has been directed towards', is traced to √अञ्च् The relation of म् of this word to √अञ्च् is not possible Yāska actually renders the word as अमाक्त, which Durga explains as अ+√मा+√अञ्च् 'directed towards', which

1 As per treatment on p 31

is very absurd The word is probably, as PW, GW etc suggest, imp of √म्यक्ष् 'to stick to, to be attached to' In Nigh (II, 14) √म्यक्ष् appears as a verb in the sense of गति- Perhaps the word has a distant relationship to Indo-Eur *meik-* 'to mix', Gr *meígnumi* 'I mix' (cf Ch IV *s v*)

अर्ध- (°र्धम्, ऋध्नोते स्यात्, ऋद्धतमो भाग, N III, 20) is traced to √ऋध् 'to be profuse' RN (p 525) interprets it as 'the largest part', but this interpretation is not even arithmetically sound Possibly some popular etymology is lurking here May it refer to the most acceptable division of property, or to something auspicious ? (cf Types I, T *s v*)

अर्बुद- (°दो मेघो भवति, अरणम् अम्बु तद्दोऽम्बुद, N III 10) 'cloud', is traced to अर्-+बु-(=अम्बु-)+द- (?) If Yāska means that अम्बु- 'water' is changed into अर्-, the etymology is absurd But cf अम्बुद्- *s v*

अलातृण- (°ण RV III, 30, 10, °ण, अलमातर्दन, N VI, 2)[1] 'which (gives) lot of trouble, owing to plenty of water therein'—this explanation by NS of Yāska's comments is a little clearer than that by Durga

अवस- (°साय RV X, 169, 1, °स, गाव पथ्यदनम्, अवतेर्गत्यर्थस्यासो नामकरण, N I, 17) 'food, provision', has been traced to √अव् 'to go', lit 'cattle's fodder during a journey', which renders the etymology very hazy Possibly as a 'protective agent', being nourishment

असुर- (°रान् RV X, 53, 4, असुरिति प्राणनाम, अस्त शरीरे भवति, तेन तद्वन्त, N III 8) is traced to असु-+-र- 'full of life', असु- being further traced to √अस् 'to throw', 'life being thrown into the body' NW interprets it as 'powerful lord' and connects it with Av *ahū* 'lord' WW traces it to Indo-Eur *ans-* 'to be favourable, but expresses a doubt about this etymology (cf pp 3, 27)

असूर्त्त-, सूर्त्त- (°र्त्ते, °र्त्ते RV X, 82, 4, °र्त्ते, °र्त्ते असुसमीरिता, सुसमीरिते वातसमीरिता, N VI, 15) 'stimulated by prāna', 'well-stimulated' respectively, the former is traced to असु-+सम्+√ईर्, the latter to सु+सम्+√ईर् If these are etymologies, and not paraphrases, they are obviously absurd PW takes सूर्त्त- as 'bright', connected with सूर्य-, while it interprets असूर्त्त as 'distant'

अहन् (°ह RV VI, 9, 1, °ह कस्माद् उपाहरन्त्यस्मिन् कर्माणि, N II, 20) 'day', is traced to उप+आ+√हृ, lit 'that during which people do their actions' This etymology is obscure Indo Eur can throw no light on this word

अह्रयाण- (°ण voc RV IV, 4 14, N V, 15) 'arrogant', is rendered as अह्रीतयान, lit 'one whose movement is shameless' This etymology is possible, but guna in अह्रयाण- is an obscurity.

1 As per treatment on p 32.

आङ्गूष-[1]

आदित्य-[2]

१आयु- (°यो RV IV, 23, 8, °यो, अयनस्य मनुष्यस्य ज्योतिषो वोदकस्य, N X, 41) 'man, star, water', is traced to √इ 'to go' According to NW आयु- occurs as a proper name in RV X, 49, 3, while Bergaigne derives the sense of आयु- as 'man' from its use as a proper name Even Oldenberg seems to be inclined to set up the name as appellative, and, in the majority of citations, continues NW, the sense of आयु- as appellative would be satisfactory

२आयु- (°यु. RV I, 162, 1, °युश्च वायुरयन, N IX, 3) 'wind, is traced to √इ

आर्जिकीया- (°ये voc RV X, 75, 5, °या विपाडित्याहु, ऋजीकप्रभवा वा, ऋजीकगामिनी वा, N IX, 26) 'name of the river Byās' is traced to ऋजीक-, lit 'arising from the mountain named ऋजीक-', or to ऋजु-, lit 'going straight' Both these etymologies are obscure The former awaits further investigation, the latter may refer to some ancient course of the river, which may have been, comparatively speaking, straight

आवह- (°ह, आवहनात्, N V, 26) 'bringing about'?, is traced to आ+√वह् While deriving द्रोणाहाव-, this word has been derived only in passing It is not clear what Yāska meant by this word, which does not occur in the Saṁhitās Durga renders it as 'a reservoir of water'

आशुशुक्षणि- (°णि RV II, 1, 1, आ इत्याकार उपसर्ग पुरस्तात्, चिकीर्षितज उत्तर, आशु शोचयिषुरिति, N VI, 1) an epithet of Agni, is traced to आ+√शुच्, lit 'desirous of burning' With this derivation, however, the structure of the word with the suffix -अनि- remains unexplained (cf Type L, Ch IV s v)

आहनस्- (°नस ∟आऽह°⌟ RV IX, 75, 5, °नस, आहननवन्त, वञ्चनवन्त, N IV, 15) 'intoxicating', is traced to आ+√हन् According to PW the word means 'swelling' and is related not to √हन् but to घन, Indo-Eur g^u hen- 'to swell', Mod Pers *āgandan* 'to fill up' (cf Ch IV s v)

आहाव- (°आहावम् RV X, 101, 7, °व आह्वानात्, N V, 26) 'a vessel, pot' in द्रोणाहाव- 'using the boot of a chariot as a vessel', is traced to आ+√ह्वे May it be presumed that it was a peculiar kind of vessel which produced a tinkling sound indicated by the word 'call' ह्राव? (cf p 30)

इन्दु-[3]

इन्द्र- (°न्द्र voc RV V, 32, 1, °न्द्र, इदकरणाद् इत्याग्रायण, इददर्शनाद् इत्यौपमन्यव· N X, 8) is traced to इदम्-+√कृ, lit 'one who does it', or to इदम्-+√दृश्, lit

1 As per treatment on p 3, Ch IV s v

2 *Ibid*, p 32

3 *Ibid*, p 30

'one who sees it' It is difficult to determine the phonological theories, however primitive, at the basis of these etymologies Possibly they supposed a nasal infix in इदम् followed by the suffix -र् There are five etymologies of इन्द्र- (cf p 32), in which the word is derived from इरा- 'material good' plus some verb, viz इरा-+√दृ, इरा-+√दा, इरा +√धा, इरा-+√दारय्, and इरा-+√धारय् NS thus explains Yāska's derivation इरां दृणाति-, इरा- means a cloud' by indirect implication, for इरा- literally means 'food', but as the material cause of food is water, the implied meaning of इरा- is water, but water suggests the cloud, so इरा- means 'cloud', and Indra is etymologically, 'he who destroys the cloud' इन्द्र कस्मात्, इरा अन्न तेन सम्बन्धात तद्धेतुभूतमुदक लक्ष्यते। लक्षितलक्षणया तेनापि तदाधारभूतो मेघ The meanings of these verbs represent two opposite sets (1) 'he who gives material good', (2) 'he who destroys (the enemy's) material good' But it is not clear what phonological theory Yāska had in mind when offering these etymologies, whether he conceived of a dissimilation of र् of इरा- into न्, or transference of र् of इरा- after द्, or modified ध् of the verb The latter possibility seems to be greater (cf p 32)

ईर्मान्त- (°न्तास ⌊°मैऽअन्ता°⌋ RV I, 163, 10, °न्तास समीरितान्ता पृथ्वन्ता वा, N IV, 15) 'broad at both ends, having both ends broad', an epithet of the sun's horses', is traced to (सम्)+√ईर् 'to extend' Whether the word has any relationship with ईर्म- 'arm', metaphorically, requires further investigation. If it has, then the word is ultimately related to Indo-Eur *ar-* 'to arrange', Gr *ararísko* 'I set together

उत्तान- (°नयो RV. I, 164,33, °न, उत्ततान, ऊर्ध्वतानो वा, N IV, 21) 'widespread', is traced to उद्+√तन्, but the form उत्ततान-, set up to explain it, is obscure Another rendering is ऊर्ध्वतान, which is rather loose

उपजिह्विका-[1]

उपर-, उपल- (°रा. RV X, 27, 23, °लो मेघो भवति, उपरमन्तेऽस्मिन् अभ्राणि, उपरता आप इति वा, N II, 21) 'a cloud' is traced to √रम् 'to sport', lit 'that in which waters sport', or 'that in which waters come and stop' This etymology, to say the least, is obscure Possibly the literal meaning of उपर- 'upper', was metaphorically transferred to a cloud

ऋक्षर- (°ऋक्षरा RV I, 22,15, °र कण्टक, ऋच्छते, N IX, 32) 'a thorn', is traced to √ऋच्छ् 'to go' This meaning of the verb, however, is not adequate enough for conveying the special sense of 'thorn' PW states that the probable origin is √ऋष्, which means 'to prick' in many passages of Rgveda e g (see under √२अर्ष्) But this sense of √२अर्ष् is not available in the parallel Indo-Eur form WW hesitatingly suggests Indo-Eur *erkso-* 'thorn', Lith *erškētis* 'a thorny shrub'

1 As per treatment on p 31

कु- (कस्मै RV X, 121, 1, N X, 22) 'name of a deity, Prajāpati', is rendered as क कमनो वा, क्रमणो वा, सुखो वा It is not clear whether the first two are etymologies or a mere paraphrase Possibly, they are a mere paraphrase, for सुख-, which is evidently not an etymology, is also in the same line If they are etymologies, they are loose, indeed But it is a form of किम्- inter pron (cf सा ⌞RV⌟ अत्र किशब्दोऽनिर्ज्ञातस्वरूपत्वात् प्रजापतौ वर्तते)

कच्छप- (°प कच्छ पाति, कच्छेन पातीति वा, कच्छेन पिबतीति वा, N IV, 18) 'a tortoise', is traced to कच्छ + √पा, lit either 'one who hides his mouth into his body', or 'one who protects his other limbs by means of his peculiar mouth', or 'one who drinks with his peculiar mouth' NS explains in detail the tortoise's organ called कच्छ-, situated on its back The flexibility of all organs depends upon it, it is by means of this organ that the tortoise can contract all its organs, and it is with this that it drinks water

कत्पय- (°यम् RV V 32, 6, °यम् सुखपयसम्, सुखमस्य पय, N VI, 3) 'whose water is gratifying', an epithet of मेघ-, is traced to क-+पयस् According to PW it is कद्+पय- 'swelling up high', कद् being a pron equivalent to 'is it' ?

कम्बोज-[1] NS commenting on Yāska's derivation of this word as कमनीयभोज- says about these people that they are so called because they eat whatever they like, as they are inhabitants of a *mleccha* country They have no scruples in sexual matters, or in matters relating to drinking, association etc

कुरूळतिन्- (°ती RV IV, 30, 24, °ती कृत्तदन्ती, अपि वा देवं वा कंचित् कृत्तदन्त दृष्ट्वैव-मवक्ष्यत्, पूषेत्यपरं सोऽदन्तक, N VI, 30) 'one with hollow teeth, or toothless', is traced to कृत्त-(<√कृत्)+दन्त-, lit 'one whose teeth are cut' Yāska is not sure to whom it refers, perhaps to पूषन्, for he is said to be toothless

काणुक- (°का RV VIII, 77 4, N V, 11) in pl is rendered as कान्तकानीति वा, क्रान्तकानीति वा, कृतकानीति वा, which may respectively mean 'favourite', 'refined', or 'satiated' It is a hopeless struggling etymology on which it is impossible to throw any light Perhaps काणुका is काणुकानि 'drops'

कितव- (°व. किं तवास्तीति शब्दानुकृति, N V, 22) 'a gambler', is said to embody a sentence किं तवास्ति 'what is thy wager ?', being the usual question asked by his opponents But the change of किम् to कि in a compound is unknown in Indo-Aryan (cf p 28, Type S s v)

कियेधा- (°धा· RV I, 61, 12, °धा, कियद्धा इति वा, क्रममाणधा इति वा, N VI, 20) 'commodious, capacious', is traced to कियत्-+√धा 'holding how much', or √क्रम्+√धा 'holding while allowing to pass' The former etymology

1 As per treatment on p 31.

sounds a little plausible, but the latter is hopeless According to NW °धा. means 'lending anything' or 'lending to everybody', always in the sense of कियेचिद्

क्रिल्बिष- (°षं किल्भिद सुकृतकर्मणो भयम्, कीर्त्तिमस्य भिनत्तीति वा, N XI, 24) is traced to कृत- (< √कृ) + √भी lit 'a danger' to good action', or कीर्त्ति- + √भिद्, lit 'destroying one's fame' These etymologies are too bold, but the origin of the word is obscure

कीवत्- (°वत RV III, 30, 17, °वत कियत N VI, 3) 'how much ?', is rendered as कियत्- It is not clear whether it is an etymology or a mere interpretation But either of them is obscure

कुचर- (°र ∟°कुऽच°⌋ RV I, 154, 2, °र इति चरतिकर्म कुत्सितम्, अथ चेद् देवताभिधानं क्काय चरतीति, N I, 20) when qualifying a मृग-, is traced to कु-+√चर्, lit 'performing vile deeds', or when qualifying a deity to क+√चर्, lit 'where does he not go ?' i e 'omnipresent' According to NW it means 'wildly wandering about' (cf Type D *s v*)

कृत्ति- (°त्तिम् VS XVI, 51, °त्ति कृन्ततेर्यशो वाऽन्नं वा, इयमपीतरा कृत्तिरेतस्मादेव सूत्रमयी, उपमार्थे वा, N V, 22) 'fame, food, or patched-up cloth', is traced to √कृत् 'to cut', lit as Durga explains it, when 'fame', so called because it breaks the hearts of enemies, or when 'food' because it removes the troubles of hunger etc, or when 'a patched-up cloth' because it consists of threads (from √कृत् 'to spin') Grammatically, the author has managed to bring some meanings out of these etymologies

कृदर- (°रम् VS XXIX, 1; °रं कृतदरं भवति, N III, 20) 'a kind of vessel', is traced to कृतदर- 'that in which a cavity has been made' It is a clever attempt to get some sense out of an obscure word, but there is no parallel in which कृत- may have become कृ- in a compound word

केपि- (°पय RV X, 44, 6, °पय कपूया भवन्ति, कपूयमिति पुनाति कर्म कुत्सितं यच्च तद्दुष्पूय भवति N V, 24) 'the impure', is traced to कपूय-, which is further traced to क-+√पू, lit 'that which is first evil and is then purified', as well as that 'which is difficult to purify' According to Yāska, this word is a deformity of कपूय PW GW consider it to be some form of √कम्प् 'to quiver'

कौर- (कौरयाण RV VIII, 3, 21, कौरयाण, कृतयान, N V, 15) in कौरयाण an epithet of पाकस्थामन् is said to mean one whose vehicle is ready', is traced to कृत-, which obviously has no philological basis According to PW, the word implies a patron of पाकस्थामन् Possibly, कौरयाण- was the name of a person from whom पाकस्थामन् had descended

क्रिविर्दती- (°ती ∟°वि ऽद°⌋ RV I, 166, 6, °ती, विकर्त्तनदन्ती, N VI, 30) 'one whose teeth can cut', an epithet of विद्युत्, a weapon of the Maruts,

is traced to √कृत्+दन्त- The relationship of क्रिवि- to √कृत् is difficult to follow According to PW क्रिवि- is perhaps the name of an animal NW (II, 71) referring to Geldner's translation of क्रिवि- as a 'fire-coloured horse', states that the fiery colour could befit the sense of क्रिविर्दती in RV I 166, 6, where it is an epithet of lightning

क्षुम्प- (°म्पम् RV I, 84, 8, °म्पम् अहिच्छत्रक भवति, यत् क्षुभ्यते, N V, 16) 'name of a shrub', is traced to √क्षुभ्, lit 'that which is shaken' But apart from the difficulty of relating प् to भ् it is difficult to ascertain why, in particular, this shrub secured the attribute of 'being shaken' For क्षुम्प- as 'mushroom' cf BG (s v), Panj *khumb* 'mushroom'

क्षोण- (°णस्य RV I, 117, 8, N VI, 6) 'an abode', is rendered as क्षयण- If it is an etymology, it is obviously loose, for the relationship between the words is too remote

खिद्र- (°द्रम् RV V, 84, 1, °द्रं खेदनं छेदन भेदनम्, N XI, 37) 'breaking', qualifies बल- understood According to PW, the word signifies 'a means of clothing', i e the earth, which in the text is conceived of as wearing clothes in the form of clouds (?) The whole text is obscure and so is the meaning and etymology of खिद्र-.

गध्य-, गन्ध्य- (°गन्ध्यम् RV IX 98, 12, वाजगन्ध्यं गध्यत्युत्तरपदम् गध्यं गृह्णाते, N V, 15) in वाजगन्ध्य-, an epithet of soma, lit 'receiver, i e container of food', is traced to √गध्, √गन्ध् 'to receive' WW takes गध्य- to mean 'to be held firmly' But the relationship between गध्य and गन्ध्य- and their meanings are obscure

गर्त- (गर्त° RV I, 124, 1, °र्त सभास्थाणु गृणाते, सत्यसंगरो भवति .. श्मशानसचयोऽपि गर्त उच्यते गुरते अपगूर्णो भवति, N III, 5) when 'a dais for throwing dice on', is traced to √गृ 'to speak', because the gambler has to speak the truth while throwing dice on the dais Being a technical word, it is obscure etymologically, but theoretically it may perhaps be acceptable, going back to Indo-Eur g^u^erā- 'to raise the voice' When 'collection or series of crematoriums', is traced to √गृ 'to swallow', as evil spirits pounce upon them (in order to swallow various beings), but possibly the common meaning of the word गर्त- 'a pit', has been extended to a cemetry (cf RN p 424)

घोरचक्षस्- (°क्षसे ⌞°रऽच°⌟ RV VII, 104, 2, °क्षसे घोरख्यानाय, N VI, 11) is rendered as घोरख्यान- 'one who is of terrible appearance'. It is not clear whether it is an etymology or a mere paraphrase √चक्ष् here goes back to Indo-Eur *quȇks-* 'to see', Mid-Pers *casman* 'eye', with which √ख्या may perhaps be philologically connected

चयसे (RV I, 190, 5, चयसे चातयसि, N IV, 25) 'thou destroyest' pr 2prs sing is equated with चातयसि But whether it is a derivation or a mere paraphrase is difficult to determine Philologically, √चातय् means 'to conceal', Indo-Eur *qet-* 'a hole', Av *kata-* 'a house'

चर्षणि- (°णि RV I, 46 4, °णि चायिता, आदित्य, N V, 24) 'a seer', an epithet of आदित्य-, is traced to √चाय् 'to see', If it is a derivation, and not a paraphrase, it is unsound, for there is no phonological connection between चर्षणि- and √चाय् But even otherwise the etymology and the sense of the word are obscure

चारु- (°रु RV I, 95, 5, °रु चरते N VIII, 15) 'lovely', is traced to √चर् Phonologically this etymology does not seem to be unsound, but the meaning of चारु- does not tally with the sense of √चर् Lat *cārus* 'beloved' is connected with कायमान-, with the non-palatal क् No Indo-Eur parallel is available (cf Type N s v)

जमदग्नि- (°ग्निभि, आश्रौ VIII, 9, 7, N VII, 25) has been rendered प्रजमिताग्नि, or प्रज्वलिताग्नि- Both the meanings of these equivalents and the etymology of the word are extremely obscure Durga renders the former as प्रभूताग्नि-, on what grounds, it is unknown

जुळ्हु- (°ळ्हव· RV VIII, 61, 11, न ज्वलनेन हीना, किन्त्वाहिताग्नयो वयम्, N VI, 25) an epithet of वयम्, is rendered ज्वलनेन हीना, possibly 'not observing the rules in connection with the sacred fire', while PW, GW connect the word with जड- Durga's explanation of the text is even more obscure

जातवेदस्- (°दसे ⌊°तऽवे°⌋ RV I, 99, 1, °दा कस्मात्, जातानि वेद, जातानि वैनं विदु, जाते जाते विद्यत इति वा, जातवित्तो वा जातधन, जातविद्यो वा जातप्रज्ञान, यत् तज्जात पशून् अविन्दतेति तज्जातवेदसो जातवेदस्त्वमिति ब्राह्मणम्, N VII, 19) an epithet of Agni Six different derivations of this word have been given, indicating that even during Yāska's time the origin of this word had become obscure These six derivations are connected with the following three verbs . (1) √विद् 'to know, lit 'one who knows creatures', or 'whom creatures know', or 'in whom knowledge has arisen' (2) √विद् 'to obtain', lit 'one who, when born, obtained animals etc', (3) √विद् 'to exist', 'one who exists in all creatures' AV V, 11,2 काव्येन केन जातेनासि जातवेदा 'by the power of which knowledge art thou knower of beings ?' indicates that the first derivation 'one who knows creatures' जातानि वेद is the most ancient, if not the most probable etymology No doubt, Yāska in VII, 19 quotes a Brāhmana passage which gives an etymology of जातवेदस्- but in this he evinces the Brāhmanas' method of etymologising He has not brought together those Vedic passages which, by themselves, could cumulatively throw some light on the nature of this word

While Roth in his treatise on the N quotes RV VI, 15, 13 विश्वा वेद जनिमा जातवेदा and RV III, 1,20 जन्मजन्मन्निहितो जातवेदा indicating that जातानि वेद and जाते जाते विद्यते were respectively conjectured by the Vedas themselves as the etymologies of the word He himself says (notes, p 107) 'it cannot be doubted that this word must be derived from वेदस्- 'possession', so the word literally means 'He, to whom all belongs', 'All possessor' But Roth has not supported this categorical statement by any evidence

जेमन्- (°मना RV X, 106, 6, N XIII, 5) an epithet of As'vins is rendered as जयमने (?) which PW hesitatingly interprets as 'superior', GW as 'victorious, superior', deriving it from √जि Neither the original word nor its rendering conveys any intelligible sense

जोषवाकु- (°कम् ⌊°षऽवा°⌋ RV VI, 59, 4, जोषवाक्यानीत्यविज्ञातनामधेय जोषयितव्यं भवति, 'obscure talk', 'unintellegible talk', lit 'speech which is to be served to another', i e which is to be explained to another on account of its indistinctness This word seems to be the relic of an idiom Formally, the first member of the compound goes back to Indo-Eur *ĝeus-* 'to taste', Av *zaoša-* 'pleasure' According to PW the whole word means 'loose or senseless talk'

तकुमन्- (°तक्म्या RV X, 108, 1, °क्मेत्युष्णनाम, तकत इति सत, N XI, 25) 'hot', is derived from √तक्', but the meaning of √तक has not been given In Nigh (II, 14) this verb is included among गत्यर्थक verbs According to PW the word means 'a heating disease', but even it barely says that the word goes back to √तक् or √तञ्च्

तनूनपात्- (°पात् ⌊°नूऽन°⌋ RV X, 108 2, °पाद् आज्यमिति काथक्य, नपाद् इति अननन्तराया प्रजाया नामधेय निर्णततम भवति, गौरत्र तनूरुच्यते, तता अस्या भोगा, तस्या पयो जायते, पयस आज्य जायते, N VIII,5) 'ghee', according to कात्थक्य who derives it as तनू- 'cow' + नपात्- 'offspring' The cow is called तनू- from √तन्, as objects of pleasure extend therein He derives नपात्- as निस्+√नम्, lit 'that which bends most readily', i e offspring From the cow arises milk and from milk ghee This meaning 'ghee' of the word, however, has not been confirmed by any Vedic parallel (cf Type F s v)

तपिष्ठ- (°ष्ठै RV IV, 4, 1, N VI, 12) is rendered as प्रपिष्टतम- side by side with तपिष्टतम The former, as it stands, is absurd if an etymology and obscure if it is a paraphrase

तप्ततम- (N VI, 12) as an epithet of अर्चिस्- is rendered as तृप्ततम- If it is an etymology, it is absurd, if it is a paraphrase, it seems to be irrelevant

तस्कर- (°रा RV X, 4,6, °र तत् करोति यत् पापकमिति नैरुक्ता, तनोतेर्वा स्यात्, सन्ततकर्मा

भवति, अहोरात्रकर्मा वा N III,14) 'a thief', is traced to तत्-+√कृ, lit 'doing that (unmentionable act)', or to √तन्+√कृ, lit 'continuously practising day and night' According to Benfey (cf PW *s v*), this word is a deformity of अतस्+√कृ But the true origin of the word is obscure

तळ्ति, ङ्डित्- (°ळित RV II, 23,9, °डिद् इत्यन्तिकवधयो ससृष्टकर्म, ताडयतीति सत, N III, 10) 'near', 'striking', is traced to √ताडय् 'to strike' Possibly, this word is onomatopoeic, but Indo-Eur offers no parallel to it

तायु- (°युम् RV IV, 38, 5, °यु. तस्यते, N IV, 24) 'a thief', is traced to √तस् 'to sleep', explained by Durga as 'sleeping' in the sense of degenerated But the formation of तायु- from √तस् is inexplicable (cf Type I *s v*)

तुग्वन्- (°ग्वनि RV VIII, 19, 37, °ग्व तीर्थं भवति, तूर्णमेतदायन्ति, N IV, 15) has been rendered as तीर्थ- 'a landing place', so called because 'people come to it quickly' But it is not clear whether the equivalent is a mere paraphrase or a derivation If it is an etymology, it is very loose

तूतुम- (°मा RV X, 50, 6, N V, 25) is rendered as तूर्ण- It is not clear whether तूर्ण- here is a derivation or a mere paraphrase of तूतुम- In the former case it would be very loose PW renders the word 'generously', comparing it to तुम्र- 'proud, firm, powerful'

तुरीप- (°पम् RV I, 142, 10, N VI, 21) is rendered as तूर्णापि-, which Durga renders as 'water', but the more correct interpretation, as given by PW on the basis of parallel passages, is 'semen' Considering the origin of प्रतीप-, द्वीप- etc, a possible derivation is तुर +अप्- perhaps signifying 'swift, or forcible water'

तूपलप्रभर्मन्- (°र्मा ⌊°ल्सप्र°⌋ RV X, 89, 5, N V, 12) 'restlessly rushing forward', an epithet of Indra, or of soma according to Yāska, has been rendered तूप्रप्रहारिन्- क्षिप्रप्रहारिन्- or सृप्रप्रहारिन् Of these, तूप्रप्रहारिन्- seems to be the etymology, while क्षिप्रप्रहारिन्- and सृप्रप्रहारिन्- seem to be a paraphrase But the etymology of तृप्र- itself has not been explained Possibly, it is related to √त्रप्, Indo-Eur *trep-* 'to turn', Lat *trepit* 'he turns'

त्रित- (°त तीर्णतमो मेधया बभूव, N IV, 6) 'name of a deity', is traced to √तॄ 'to cross', lit 'one who best crossed (i e surpassed) in wisdom' Phonologically, the equation त्रि=तॄ is not possible, but even, otherwise, the origin of the word is obscure (cf Type M *s v*)

दधिक्रा- (°क्रा ⌊°धिऽक्रा⌋ RV IV, 40, 4, Nigh I, 14, °क्रा इत्येतद् दधत् क्रामतीति वा, दधत् क्रन्दतीति वा, दधद् आकारी भवतीति वा, N II, 27) 'a horse', is derived from (1) √धा+√क्रम्, lit 'who moves while bearing (a rider on its back)', or (2) √धा+√क्रन्द् 'who neighs while bearing', or (3) √धा +आ+कार- lit 'who has a good shape while bearing a rider'

दन्- (दन· RV I, 174, 2, दानमनसो नो मनुष्यान्, N VI, 31) 'of charitable mind', is rendered as 'दानमनस्-' while according to Sā and PW दन in the text concerned is a verb, and according to PW means 'correct, direct', and indeed in the phrase in which it occurs in RV I, 174, 2 : दनो विश इन्द्र मृध्रवाच, no other verb occurs, and hence a verb is needed

दीधिति- (°तिभि RV VII, 1, 1, °तयोऽङ्गुलयो भवन्ति, धीयन्ते कर्मसु, N V, 10) 'a finger', is traced to √धा 'to put', so called because 'that is put into action' PW thinks the word means 'memory', but the context · अग्नि नरो दीधितिभि etc RV VII, 1, 1, seems to suit 'finger' better But even then the etymology is obscure

द्रप्स- (°प्सम् RV VII, 33, 11, N V, 14) 'semen', is traced to √प्सा (?), lit 'that which, when nourished by every limb of the male's body is eaten, i e assimilated, by the womb' Yāska's rendering 'संभृत प्सानीयो भवति' is very ambiguous, it is not clear whether and how far it is an etymology WW mentions द्रप्स- only in the sense of 'a banner' which goes back to Indo-Eur *drep-* 'to fly, sport', Av *drafša-* 'banner'

द्रुघण- (°णम् ⌊द्रुऽघ°⌋ RV X, 102, 9, °ण, द्रुममयो घन, N IX, 23) 'a wooden wedge, club', is traced to द्रुममय + घन It may refer to a kind of club which was wooden and thick at the same time, but this etymology will be obscure so long as further particulars about this object are unknown

द्रुपद- (°दे ⌊द्रुऽप°⌋ RV IV, 32, 23, °दे दारुपाद्रो N IV, 15) 'a wooden post', is traced to दारु- + पाद्रो· The rendering पाद्रो is obscure. Possibly, पादु- means 'a post' here, but it awaits confirmation by parallel passages

द्रूणान- (°न· RV IV, 4, 1, N VI, 12) is rendered as द्रूण- + आनन-, which is obscure Perhaps it means 'one whose face is cruel or injurious' PW renders द्रूणान- as 'fetching a blow'. The verb √द्रूण् occurs in the Nigh (II, 19) in the sense of वध-

धुर्- (धुर RV X, 94, 7 ; धूर्धूर्वतेर्वधकर्मण, इयमपीतरा धूरेतस्मादेव, विहन्ति वहम्, N III, 9) 'crushing stones' (used in pressing soma), is traced to √धूर्व् 'to injure', while धुर्- 'a yoke' has been also derived from the same root, because it strikes the ox The use of the word, however, seems to be metaphorical and the literal sense is obscure WW cites धुरा 'violently' and connects the word with Indo-Eur *dhŭr-* 'to be rapid'

धेना- (°ना दधाते, N VI, 17) Yāska gives no meaning of the word, but simply says दधाते· Durga renders it as 'a jaw · दंष्ट्रा-' or 'uvula उपजिह्विका-', and in both senses he explains धेना- as that 'in which food is put' PW. renders it as perhaps 'a mare'

नक्षत्र- (°त्राणि नक्षतेर्गतिकर्मण , N III, 20) 'a star', is traced to √नक्ष् 'to move Formally, this would be traced to Indo-Eur *nek̂-* 'to reach', paralleled by नशति 'he reaches', Old Bulg *nešti-* 'to carry', but unless the actual circumstances which led to this word are known, its formation will remain obscure RN, in a number of parallel passages, has shown that नक्षत्र- was originally an adj qualifying 'the sun' or 'the earth', and meant either 'coming' or descending' < √नक्ष् (MW) or नक्षत्-+त्र- 'guarding the night', or न+क्षत्र- 'decaying' He also derives it < नक्- 'night'+√शद् 'to destroy' 'that which destroys night or darkness' But √शद् semantically need not necessarily be taken here 'to destroy', but more probably 'to go', for although नक्षत्र- does mean 'the sun', occasionally, the word predominantly denotes the stars in general, from which the meaning may have been analogically narrowed to the sun Hence √शद् 'to go', could suit the sense of नक्षत्र- better, if phonologically the Sandhi नक् +शद् > नक्षद् But RN does not show how क्+श् could become क्ष्, क्+श् could give only क्छ्

नरक-[1] (°कम् RV KH quoted after VII, 6, 1, °कं न्यरकं नीचैर्गमनम्, नास्मिन् रमणं स्थानमल्पमप्यस्तीति वा, N I 11) 'hell', is traced to नि+अर (< √ऋ), lit 'going down', or to √रम् lit 'having no pleasant place' As regards the former etymology, no parallel is available in which Old Indo-Aryan न्य< नि+अ could become न in that language The latter etymology shows no trace of म् in नरक- Some authorities in linguistics try to trace the word to Indo-Eur *ner-* 'to sink', Lith *nérti* 'to sink', or to Indo Eur *ner-* 'down', Gr *nérteros* 'lower' But linguistic experts are themselves uncertain about this derivation

नाक- (न तत्र अकम् (=नाक-) MS III, 3, 1, Tān-Brā XXI, 8, 4, °क, नेता रसानाम्, नेता भासा ज्योतिषा प्रणय, कमिति सुखनाम, तत्प्रतिषिद्धं प्रतिषिध्येत, N II, 14) 'the sun', or 'heaven' In the former sense, the word has been traced to √नी, lit 'that which carries vapours', or 'that which carries light' But no positive evidence in favour of this etymology is available In the sense of 'heaven', to न+अ+क- 'the negation of non-happiness' (cf MS etc) The play of literary fancy seems to be the basis of this derivation The real origin of the word is obscure

नामन्- (°नामा RV I, 164, 2, सप्तनामा, सप्तास्मै रश्मयो रसानभिसंनामयन्ति, सप्तैनमृषय (नमन्ति) स्तुवन्तीति वा, N IV, 27) in सप्तनामन्- an epithet of आदित्य, which

1 RN's etymology of नरक- is so loose that it would startle even an ordinary student of Indo-Aryan linguistics He says as Av अनग्र- 'boundless', so नरक- may be नग्र-=न+अग्र- 'without beginning, i e, boundless' (p 255) But in OIA there is no alternation between ग् and क् How could ग् of अग्र- be changed into क् of नरक-?

literally means 'one for whom the seven rays bring the vapours to subjection (नामन्)', or 'one whom the seven sages praise' So नामन्- here has been derived from √नम् 'to bend', or 'to praise' PW renders it as 'having seven names' (cf Type J s v)

नासत्य- (°त्या voc RV VII, 39 4, सत्यावेव नासत्यावित्यौर्णवाभ , सत्यस्य प्रणेतारावित्याग्रायण· नासिकाप्रभवौ बभूवतुरिति वा, N VI, 13) in du 'name of Aśvins', is traced to (1) न+असत्य 'not false', or (2) सत्य-+√नी, 'that who directs truth', or (3) नासिकाप्रभव born of the nose' According to Wüst, the word is derived from √नस् 'to associate', Indo-Eur *nes-* 'to return', Gr *néomai* 'I return home'

निर्ऋति- (°तिम् ∟नि ऽऋ°⌟ RV I, 164, 32 , °ति , ऋच्छते , कृच्छ्रापत्तिरितरा, N II,7) 'misery', is traced to निस्+√ऋ 'to go', lit 'absence of prosperity' WW connects it with Indo-Eur *nir-* (perhaps *nir* 'entirely')+*r-* 'to separate', Lett *irdit* 'to separate' RN's rendering of निर्ऋति- as 'piercing poverty' may be corrected into 'degenerating' The word being connected with Indo-Eur *r*, *er-*, *eré-* 'to separate', WW, in view of this etymology, renders निर्ऋति- as 'decay' With जरया, निर्ऋति- would befittingly mean 'decayed NW (I, 88) says that √*ar* with *nis-* occurs 4 times in RV in the sense of 'falling out' This would tally with the sense of 'degenerated, decayed'

निश्टम्भ- (°म्भा· ∟निऽश्ट°⌟ RV VI, 55, 6 , N VI, 3) 'firmly carrying', or, as PW would have it, 'surely appearing', an epithet of the vehicles of Pūsan, is rendered as निश्रथ्यहारिन् It is not clear whether it is an etymology or a mere interpretation In the former case it is absurd

नीचीनबार- (°रम् ∟°नऽबा°⌟ RV V, 85, 3, °र नीचीनद्वारम्, N X, 4) 'whose opening is downwards', an epithet of कवन्ध-(=मेघ-), is traced to नीचीन-+द्वार- The correspondence of बार द्वार is curious and, if it was real, indicates another instance of Prākritism in the Vedic language Another instance of बार- is जिह्मबार- 'whose opening is sidewards' (referring to a vessel) occurring in RV I, 116, 9 It is more probable, however, that ब् here may be a mode of writing व् WAG (I, 18) mentions the promiscuous use of ब् and व् in Indian mss of ancient Sanskrit (cf p 9)

नेम- (°मोऽपनीत·, N III, 20) 'half', is traced to अप+√नी, lit 'taken away' The derivation sounds plausible, but awaits further investigation

नैतोश- (°शेव, ∟°शाऽइव⌟ RV X, 106, 6 , नितोशस्यापत्यम्, N XIII, 5) 'nam of a person', is traced to नितोश-, lit 'son of नितोश' According to PW it means 'given to offer' This word occurs in a verse containing extremely unusual words

नोधस्-(°धा RV I, 124, 4, °धा ऋषिर्भवति नवन दधाति N IV, 16) 'name of a sage', is traced to √नु+√धा, lit 'one who offers praise' This etymology,

in which are combined initial fragments of two different roots, is primitive, but even besides this the word and its etymology are obscure

पण्डक (°क पण्डगः, N VI, 32) 'an eunuch', is rendered as **पण्डग-**, lit 'one who assumes the form of a woman' It is not known what the original meaning of **पण्डग-** here was To Yāska it seems to have meant a woman'

परुच्छेप- (°प ऋषि पर्ववच्छेप, परुषि परुषि शेपोऽस्येति वा, N X, 42) 'name of a rsi', is traced to **पर्वन्-+शेप-**, lit 'one whose penis is knotty', or **परुस्-+शेप** lit 'one in whose every joint there is a penis ?' The latter sense of the derivation is particularly curious

पलाश- (°शे RV X, 135, 1, °श पलाशनात्, N XII, 29) 'a leaf', is traced to **पल-+√अश्** But Yāska here does not give any meaning of **पल-** Perhaps it means a small weight', and the whole derivation signifies 'reaching a very small weight'

पवी- (°व्या RV V, 52, 9, °वी रथनेमिर्भवति, यद्विपुनाति भूमिम्, N V, 5) 'circumference of a wheel', is traced to **√पू** to purify', so called because 'it purifies the ground' This derivation, though phonologically sound, does not seem to be semantically congruous No Indo Eur parallel is available

पश्- (पड्भि RV X, 99, 12, पड्भि पानैरिति, N V, 3) 'a glance', is rendered as **पान-** 'a drink' of soma It is difficult to ascertain whether **पान-** here is a derivation or a paraphrase If it is a derivation, it is obviously absurd If it is a mere meaning, then how it is arrived at is another obscurity (cf p 15)

पस्त्य- (°पस्त्यम् RV IX, 98, 12, N V, 15) occuring in **वाजपस्त्य-**, an epithet of soma, has been rendered as **वाजपतन-**, but its sense is obscure Durga renders **वाजपतन-** as 'upon which the gods fall' But **पस्त्य-** can have no phonological correspondence with **पतन-** in Indo-Aryan PW renders **वाजपस्त्य-** as 'having a house full of goods', but how this rendering has been arrived at is obscure Uhlenbeck connects **पस्त्य-** with Indo-Eur *pasto* 'firm' (cf WW *s v*)

पाप- (°पाप पातापेयानाम्, पापत्यमानोऽवाङेव पततीति वा, N V, 2) 'an evil person', is traced to **√पा** 'to drink', lit 'one who drinks what should not be drunk', or to **√पत्**, lit one who still falls while already fallen', indicating the word to be a reduplicative frequentative of **√पत्**, i e it means 'one who falls again and again' But perhaps the word is remotely connected with **पीयति** 'he curses', Indo-Eur. *pei-* 'to curse', Goth *faian* 'to blame'

पारावतघ्नी- (°घ्नीम् ⌊°वतघ्नी°⌋ RV VI, 61, 2, N II, 24) has been rendered as **पारावारघातिनी-** 'destroying the bank to this and to the yonder side' If it is not a mere paraphrase but a derivation, it is evidently absurd, for **पारावार-** could not be equated with **पारावत-** Sā 's interpretation of **पारावत-**

as दूरदेशे seems to be plausible, but even then the word is obscure (cf RN p 395)

पिजवन- (N II, 24) 'name of a man', has been explained as स्पर्धनीयजव- Here स्पर्धनीय- does not seem to be an etymology of पि, but only a paraphrase RN (p 398) cites √पि गतौ from *Dhātupātha*, but even this throws no light on the etymology of the word

पिपीलिका (°का, पेलतेर्गतिकर्मण, N VII, 13) 'an ant', is traced to √पेल् 'to go' A verb √पेल् 'to go' has been enlisted in the *Dhātupātha* as well as in the Nigh (II,14), but no occurrence thereof in Vedic literature has been met with So, it may be only a grammarians' creation

पुरुष- (°ष पुरिषाद, पुरिशय, पूरयतेर्वा, N VII,13) 'a man', is traced to √सद्, √शी or √पॄ (√पूर्) lit (1) 'he who sits' √सद्, or (2) 'he who lies asleep in the body or in the intellect' √शी, or (3) 'he who fills the body or the intellect' √पॄ These derivations are apparently inherited from old literature of the Vedas or the Brāhmanas and so it is difficult to determine whether they are due to literary fancy, popular etymology, or are based on some philological grounds

पूरु- (°रव RV I, 59, 6, N VII, 23) 'a man', is rendered as पूरयितव्य- But the exact meaning of this expression is uncertain As PW has pointed out, this word is related to पुरुष- The latter, also occurring in the form पूरुष-, may be an extension of पुरु-

प्रतद्वसु- (°सू ∟°तत्ऽव°⌟ RV VIII, 13, 27, N VI, 21) 'extending goods', an epithet of Indra's horses, is rendered as प्राप्तवसु- It is not clear whether it is an etymology or a mere paraphrase, in the former case, it is evidently unsound PW quotes as parallel शतद्वसु- (PP शतत्-वसु-), an epithet of As'vins' chariot, and कृतद्वसु (PP कृतत् वसु-) 'distributing goods' (cf PW *s v*) On this analogy we may presume an original *प्रततत् +वसु- and with haplology प्रतद्वसु-

प्रपित्व- (°त्वे ∟प्रऽपि°⌟ RV VIII, 4, 3, N III, 20) 'day-break', is equated with प्राप्त- If it is a derivation and not a mere paraphrase, it is unsound, but even besides this, the origin of the word is obscure

प्रभृथ- (°थस्य ∟प्रऽभृ°⌟ RV V, 41, 19, °थस्य, प्रकर्षेण सम्भृतस्य, N XI, 49) 'well prepared', qualifying आयु- 'water, man or star', is traced to √भृ The etymology, phonologically speaking, seems to be plausible, but it is still obscure PW renders it as 'offering' and आयु as 'man', 'offering of (i e on the part of) man'

प्रवातेज- (°जा. ∟°तेऽजा ⌟ RV X, 34, 1, N IX, 8) 'produced in an inclined place', is traced to प्रवणेज- This equation seems to indicate that Yāska

considered प्रवात- as a ppp of प्र+√वन् प्रवण- however, is a suffixal extension of Indo-Eur *prŏ* 'forward', Goth *frauja* 'master'

प्रस्कण्व- (°ण्वस्य RV I, 45, 3, °ण्व, कण्वस्य पुत्र, कण्वप्रभवो यथा प्राग्रम् N III, 17) 'the son of कण्व', प्र is said to be in the sense of प्रभव-, as in प्राग्र- 'foremost' from अग्र- This etymology, however, is obscure, for the example प्राग्र- is not a sufficient evidence in support of this derivation (cf Ch IV *s v*)

बकुर- (°रेण RV I, 117, 21, °रो भास्करो भयङ्करो भासमानो द्रवतीति वा, N VI, 25), variously interpreted as 'producing light, frightful, flowing while glittering', is traced to भास्-+कर-,+भय-+कर-, √भास्+√द्रु According to PW, बकुर- is an instrument with which the As'vins destroyed a Dasyu and, literally, means 'blown up' Durga's explanation as जलसमूह-, ज्योति समूह- is hopeless

बर्हणा- (°णा RV I, 54, 3, N VI, 18) is rendered as परिबर्हण-, which Durga further renders as परिवृद्धि-, परिहिंसा वा But the text in which it occurs, as PW has pointed out, shows that बर्हणा is an adv connected with कृत and means 'firmly', referring to a chariot 'firmly' constructed (cf Type F *s v*)

बाल- (°लो बलवर्त्ती भर्त्तव्यो भवति, बलो वा प्रतिषेधव्यवहित, N IX, 10) is traced to बल +√भृ, lit 'that which, depending upon strength, is worthy of consideration', or to (अ)+बल- [rather, to ब(अ)ल-, Ed] lit 'that which is lacking in strength' It is an ingenious but not convincing etymology (cf Type T *s v*)

बिठ- (°ठस्य RV X, 155, 1, N VI, 30) 'atmosphere', is said to have the same derivation as 'बीरिठ-' though the word in N V, 28 has been given as बीरिट- (see below *s v*)

बिल्म- (°ल्म भिल्मं भासनमिति वा, N I, 20) 'a span', has been equated with भिल्म- from √भिद्, or from √भास् But the equation of a non-aspirate with an aspirate is unsound If बिल्म- does mean 'a span' in the text concerned, then it may be traced to Indo-Eur *bel-* 'to hollow out', Arm *pelem* 'I hollow out'

बिल्व- (°ल्व भरणाद्वा, भेदनाद्वा, N I,14) 'name of a tree and its fruit as well (Aegle Marmelos)', has been derived from √भृ 'to support or to nourish', or from √भिद्, an unsound etymology, phonologically See बिल्म- above Even besides this, the etymology is obscure

बिस- (बिस° RV VI, 61, 2, °स बिस्यतेर्भेदनकर्मणो वृद्धिकर्मणो वा, N II, 24) 'a lotus stalk', is traced to √बिस् 'to break', or to 'grow', there is no evidence in support of the existence of a verb in this sense

बीरिट- (°टे RV VII, 39, 2, °टं तैटीकिरन्तरिक्षमेवाह, पूर्वं वयतेरुत्तरम् इरतेर्, वयासि इरन्ति अस्मिन्, अन्तारिक्षं भियो वा भासो वा तति, N V, 28) 'atmosphere', is traced to

वयस् 'bird'+√इर् 'to go', lit 'that in which the birds go', or to √भी, or √भा+√तन्, lit that in which there is an extension of danger or light' The former of these etymologies is loose, the latter absurd But a correct one is hard to guess

बुस- (°सम् RV X, 27, 24, °समिति उदकनाम, ब्रवीते शब्दकर्मण, भ्रंशतेर्वा, N V, 19) 'water', is traced to √ब्रू or to √भ्रश् According to PW, the word means husk' So, both the meaning and the etymology of the word are obscure

बृबदुक्थ- (°क्थम् ∟°बत्ऽउ°⌟ RV VIII, 32, 10, °क्थ, महदुक्थ, वक्तव्यम् अस्मा उक्थमिति, N VI, 4) an epithet of Indra, is rendered as वक्तव्यम् अस्मा उक्थमिति, but it is not clear whether it is an etymology or a mere interpretation If it is an etymology, it is absurd In the first rendering, बृबदुक्थ- as महदुक्थ, as PW has pointed out, Yāska had possibly in his mind बृहदुक्थ, बृहत् being presumably an analogical equivalent of बृबत्, which has no phonological correspondence with it

बेकनाट- (°टान् RV VIII, 55, 10, °टा, द्विगुणकारिणो वा, द्विगुणदायिनो वा, द्विगुणं कामयन्त इति वा, N VI,26) 'an usurer', is traced to (1) द्वि +√कृ, lit 'one who makes double', or (2) द्वि-+√दा lit 'one who offers double (capital) with the hope to get more interest', or (3) द्वि-+√कामय्, lit 'one who desires double' The correspondence द्व् ब् was absent in Old Indo-Aryan, unless it was an occurrence of Prākritism

भृम्यश्व- (°श्व, भरणात्, N IX, 24) 'name of a person', is traced to √भृ+अश्व-, lit 'one who supports horses' It is possible to accept the meaning of भृमि- as 'supporting', but it awaits confirmation by parallels (cf Type H *s v.*)

मत्सखि- (°खा ∟मत्ऽस°⌟ RV X 86, 1, N XIII, 4) is rendered as (1) मम सखा 'my friend', or (2) मदन सखा 'pleasure-companion', or (3) यो न सखा तेन सह A study of the whole hymn will show that मम सखा is the most probable rendering, for in many other verses of the same hymn there occur various forms of the pron 1st per sing, e g मे in 5 and 7, मत् in 6, माम् in 9 etc Here Yāska's मम सखा seems to be a mere paraphrase of the word

मधु- (°ध्वा RV IV, 38, 10, °धुना उदकेन, मधु धमतेर्विपरीतस्य, माद्यते, N X 31) 'water', is derived here from √धम् by metathesis In N IV, 8, however, मधु has been traced to √मद् The object of these derivations is obscure Does it refer to the swelling (√धम्) of water in the form of a bubble? The fact, however, is that मधु- has been metaphorically used here in the sense of water, and that Yāska failed to use his imagination while deriving the word in this sense (cf Type Q *s v*)

मरुद्वृधा- (°धे voc ∟°रुत्ऽवृ°⌟ RV X, 75, 5, N IX, 26) 'increased by winds',

an epithet of a Vedic river, is traced to मरुत्-+√वृध् According to Roth (cf PW s v), it is the name of a river in the Panjab

मातृ- (°तु· RV I, 164 32, °ता अन्तरिक्षम्, निर्मीयन्तेऽस्मिन् भूतानि N II, 8) 'space', is traced to (निस्+)√मा 'to create', lit 'that in which creatures are created' Perhaps, it may however be related to Indo-Eur *mē-* 'to measure', Av *mā-* 'to measure'

मातरिश्वन्- (°श्वा RV VI, 8, 4, °श्वा वायु, मातर्यन्तरिक्षे श्वसिति, मातर्याश्वनितीति वा, N VII, 26) 'wind', is traced to मातर्-> रि+√श्वस्, lit 'that which breathes in the atmosphere', or मातर्-> रि+आशु +√अन्, that which quickly breathes in the atmosphere' As PW has pointed out, in the RV itself no sure traces are available of मातरिश्वन्- being 'wind' It has been used in reference to Agni In RV III, 29, 11 Agni as मातरिश्वन् is spoken of as यदमिमीत मातरि (cf Ch IV s v)

मुहूर्त- (°र्त्तम् RV III, 33, 5, °र्त्त, मुहुर् ऋतु, N II, 25) 'a moment', is traced to मुहुर्+ऋतु- so called because it passes quickly' (RN p 399), but if this etymology were correct the form should have been मुहूर्त्तु RN gives from Ksīraswāmin मुहुर्+उर्त्त- (ppp of √ऋ), but how far उर्त्त- is available in literature, is still to be investigated

मेना- (अमेनान् RV V, 31, 2, °ना मानयन्त्येना N III, 21) 'a woman', is traced to √मानय्, lit 'one whom the people honour' This etymology is loose, for the vocalic gradation मेन् मन् does not occur in Old Indo-Aryan But even besides this, the origin of the word is obscure

रजस्- (°जांसि RV V, 63, 5, °जो रजते, ज्योती रज उच्यते, उदक रज उच्यते लोका रजांस्युच्यन्ते, असृगहनी रजसी उच्येते N IV, 19) 'light, water, worlds, blood, day', is derived from √रज् which, according to Durga, means 'to please', but it is not known what Yāska meant by √रज् Possibly, रजस्- goes back to Indo-Eur *reĝ* 'to direct, set in motion', Lat *rego* I direct'

रथर्यति (RV IX, 3 5, °ति इति सिद्धस्तत्प्रेप्सु, रथं कामयत इति वा, N VI, 28) 'he desires a chariot', denominative form, is traced to रथ +हर्यति (according to Durga's interpretation), or to रथस् +यु-. The latter derivation seems to be better, but even then the form रथर्यति is not to be expected therefrom

रम्- (रंसु ⌞रम्ऽसु⌟ RV II, 4, 5, °सु रमणीयेषु N VI, 17) is rendered as रमणीय-, a very unexpected form, indeed PW takes it as adj with the sense of 'delightful', but in the text RV स चित्रेण चिकिते रंसु भासा etc no noun occurs, which रंसु may qualify Geld renders it as 'joyfulness', with query mark

रास्पिन- (°नस्य RV I, 122, 4, °स्पी, रपतेर्वा, रसतेर्वा N VI, 21) 'noisy', referring to 'water or a hymn', is traced to √रप् or √रस् Both these verbs have

been enlisted among those which mean 'to sound', but there seems to be no evidence for the structure of this word from either of these verbs

रिशादस्- (°दस RV VIII, 27, 10, °दस N VI, 14) an epithet of देव-, is rendered as रेशयदासिन्- according to one reading, going back to √रिश्+√दस्, 'destroying those who injure', √रिश् going back to Indo-Eur *rik-* to tear', Modern Pers *ristan* 'to spin', √दस् to Indo Eur *des-* 'to divide', Norw dial *tasa* 'to separate the threads' This etymology is, therefore, possible, but √रिश्+ √अद् is equally possible According to another reading, Yāska renders the word as रेशयदारिन्-, which, if an etymology, is absurd

रोदसी- (°सी RV V, 56, 8, °सी रुद्रस्य पत्नी, N XI, 49) 'the wife of रुद्र-', when finally accented, but it is not clear how far the structure of the word could allow it to be etymologically construed in this sense (cf Type O, Ch IV *s v*)

लाजा- (°जा लाजते, N VI, 9) 'fried rice', is traced to √लाज् 'to roast' This verb is enlisted in *Dhātupātha* in the sense of भर्जन, but as no actual occurrence of the verb is available, it may be only a grammarians' creation

लोध- (°धम् RV III, 53, 23, °ध लुब्धम्, N IV, 14) 'greedy', seems to be the name of a rsi But the context concerned '°ध नयन्ति पशुं मन्यमाना' does not indicate this meaning of the word According to PW, it means something 'red' and it quotes अधीलोधकर्ण (TS V 6, 16, 1), 'with red-tipped ears' where it is an epithet of a sacrificial animal, but Keith says the sense is uncertain (cf TS)

लोमन्- (°म, लुनातेर्वा, लीयतेर्वा, N III, 5) is traced to √लू 'to cut', or √ली 'to lie' But the Indo-Eur type, as suggested by some authorities, is *reumen-* 'hair', Old Irish *ruamnae-* 'hair-blanket', but even this Indo-Eur equation is obscure

वसाति- (°तिषु ⌞quotation untraced⌟, °तयो रातयो वसन्ते स्मा इतरेतरा तयो, वक्तेर्वा, वहतेर्वा, N XII, 2)[1] 'night'? is rendered as राति-', the meaning of which is not clear, but which is rendered as रात्रि- by Durga and RNM, and which, according to PW in the corrupt text in which it occurs, stands for the correct reading रात्रयो This वसाति- is traced to √वस् 'to dwell', or to √वच्, or to √वह् The whole passage seems to be corrupt

विजामातृ (°मातु ⌞विऽजा°⌟ RV I, 109, 2, N VI, 9) 'an illegitimate son-in-law', is rendered as असुसमाप्त जामातृ- असुसमाप्त seems to be the interpretation of the prefix वि here, which is obscure

विद्रध- (°धे RV IV, 32, 23, °धे विद्धयो, N IV, 15) 'mutilated or cut at the lower part', has been rendered as विद्ध- It is not clear whether विद्ध- here is a mere paraphrase or a derivation If it is a derivation, it is

1 This reading is not available in any of the texts except in one ed. by Shiva Datta

too loose Both the structure and the origin of the word are very obscure

विभीदक- (°क ⌊विऽभी°⌋ RV X, 34 1, °को विभेदनात्, N IX, 8) 'name of a tree and its fruit as well' (Terminalia Bellerica Roxb), is traced to √भिद्, lit 'that which breaks easily' The acceptance of the vocalic correspondence √भिद् √भीद् is difficult, unless the phenomenon is rhythmic Durga's explanation विभेत्ता कोष्ठयस्य 'that which loosens the bowels'? is obscure

वियात- (°त इत्येतद् वियातयते इति वा वियातय इति वा, N III, 10) 'one who torments', is traced to √यातय्, causative of √यत् The word, however, does not occur in any extant work of Vedic literature PW suggests that it seems to be merely 3rd prs du of वि+√या, but when no citation is available, how is it possible to interpret the word ?

विराज्- (°राड्, विराजनाद्वा, विराधनाद्वा, विप्रापणाद्वा, N VII, 13) 'name of a metre', is traced to (1) वि+√राज्, lit 'that which (when full, seems) 'to shine', (2) वि+√राध्, lit 'that which (when incomplete, seems) to dissatisfy', (3) वि-+√प्रापय्, lit that which (when excessive in length) over-reaches' These are Durga's interpretations If 2nd and 3rd are etymologies, they are absurd

विवाससि (°सि RV X, 64, 5, N XI, 23) is rendered as परिचरसि 'thou servest' 2nd prs sing from √विवास् which is said to have the meaning of परिचर्या In the text concerned अदिति- is spoken of as मित्रावरुणौ विवासति It may be correct, but awaits investigation

विश्वकद्राकर्ष- (°र्ष वीति चकद्र इति श्वगतौ भाष्यते द्रातीति गतिकुत्सना N II, 3) 'a person who punishes one whose livelihood is on dogs', has been traced to वि+√द्रा+√कृष् Possibly, वि+√द्रा 'vile activity' may refer to the livelihood on dogs, it may be the relic of an idiom, but this interpretation awaits evidence On this word, RN remarks I learn on authority that वि- is not mentioned by Pā as Taddhita suffix or affix' But *vis-* as a prefix has been noted in Indo-Aryan and a few other Indo-Eur languages by WW (I, p 312) They find it in विश्वच्च-, Lith *visas* all', Old Slav. *vĭsĭ* 'all' Only further investigation could possibly show whether in विश्वकद्र- there is a relic of Indo-Eur *vis-*, or it is a Taddhita prefix, independent of Indo-Eur

विष्णु- (°ष्णु RV I 22, 17, अथ यद् विषितो भवति तद् विष्णुर्भवति, N XII 18) is rendered as विषित- which Durga interprets as व्याप्त- The verb √विष् is amply current in Vedic literature, but its participle is विष्ट- This विषित- may be the participle of some other verb like √सि, but then the meaning becomes obscure

विष्पित- (°तस्य RV VII, 60, 7, N VI, 20) 'difficulty, danger' (PW), is rendered विप्राप्त-, which Durga interprets as 'the way of the world' संसाराध्वन्-, while Yāska's interpretation is obscure, it is not clear whether it is an etymology or a mere paraphrase Possibly, it seems to be only a paraphrase

विस्रुह्- (°स्रुह ⌊विऽस्रु⌋ RV VI, 7, 6, °स्रुह आपो भवन्ति विस्रवणात्, N VI, 3) 'water', is traced to √स्रु 'to flow'

वृषल- (°लो वृषशीलो भवति, वृषाशीलो वा, N III, 16) 'a man of the lowest caste', is traced to वृषशील or वृषाशील- 'having the nature of a bull' In classical Sanskrit वृष- was used as a type of excellence, but this derivation indicates that the word in Yāska's time was pejorative, but even then it is not clear what the sense of the word in Vedic times proper was

वृषाकपि- (°पे voc RV X, 86, 21, अथ यद्रश्मिभिरभिकम्पयन्नेति, तद् वृषाकपिर्भवति, N XII, 27) 'name of a deity, son of Indra', is traced to √वृष्+√कम्पय्, lit 'one who pours down dew and goes shaking with his rays' Phonologically, the etymology seems to be plausible, but it awaits further investigation

वैश्वानर- (°रस्य RV I, 98, 1, °र, विश्वानर एव स्यात्, प्रत्यृत सर्वाणि भूतानि, तस्य वैश्वानर, N VII, 21) is traced to विश्वानर- which has been further rendered as प्रत्यृत सर्वाणि भूतानि Whether this latter is an etymology is uncertain PW interprets both विश्वानर- and वैश्वानर- as 'belonging to all men', the former refers to Savitar or Indra, the latter to Agni (cf Type I, Ch IV *s v*)

व्योमन्- (°मन् ⌊विऽओ°⌋ RV I, 164, 41, °मन् loc N XI, 40) is rendered as व्यवन-, which Durga interprets as 'undivided' Both the rendering and its interpretation are obscure Possibly Yāska meant thereby 'universally reaching' Phonologically, there is nothing against this derivation

व्रा- (व्रा· RV VIII, 2, 6, X, 42, 7, N V, 3) 'a hunter', is rendered as व्रात्य- It is difficult to say how far and in what way it is a derivation Nor is it easy to say whether it is connected with व्रात-, Indo-Eur *uerāt* 'a rope', or 'to bind with a rop'

शम्ब- (°म्ब· RV X, 42, 7, °म्ब इति वज्रनाम, शमयतेर्वा शातयतेर्वा, N V, 24) 'thunderbolt', is traced to √शमय् or √शातय् Both the etymologies are loose, ब cannot be considered as a suffix to √शमय्, nor can an equation √शातय् √शम्ब् be conceived of But no correct substitute for these etymologies is available

शयुत्रा (°त्रा ⌊°युऽत्रा⌋ RV X, 40, 2, N III, 15) has been rendered as शयने, but RN (p 492), quoting a parallel passage, tries to show that it means the 'saviour of the life of the infant, शयु-' This etymology is interesting and

worthy of consideration, but its acceptance is rendered difficult by the fact that the word is accented It could have the suggested interpretation only if it had been in the vocative case and then unaccented, being in that case an attribute of the Aśvins

शर्या- (°र्याभि RV IX, 110, 5, N V, 4) 'a finger', has been rendered as सृजति कर्माणि As शर्या-, in the next line, has also been interpreted as इषु-, it is possible that the original meaning of the word was 'arrow', and, subsequently, it was metaphorically extended to 'finger'

शल्मलि- (°लिम् RV X, 85, 20, °लि सुशरो भवति, शरवान् वा, N XII, 8) 'name of a tree', is traced to शर, which, however, has not been explained. Possibly, शर was a wool-like substance produced by the tree

शशमान- (°न RV I, 151, 7, N VI, 8) is rendered as शसमान-, if it is a derivation and not a paraphrase, √शश् may perhaps be a dialectical variation of √शस् Yāska's derivation of शशमान- as शसमान- betrays Prākritism, cf SN (p 128)

शितामन्- (°मउत ind VS XXI, 43, योनि शितामेति शाकपूणि, विषितो भवति, श्यामतो यकृत्त इति तैटीकि, N IV, 3) 'anus', is traced to वि+शित- 'perhaps dark' (Durga takes it as from √विष्), lit 'covered with faecus or with flesh', or to श्याम- 'dark', supposed to be a portion from the liver Both the etymologies, phonologically as well as semantically, are obscure

शिपिविष्ट- (°ष्ट ⌞°पिऽवि°⌟ RV VII, 100 5, 6, (विष्णु) शेप इव निर्वेष्टित अप्रतिपन्नरश्मि, (अपि प्रशसानामैवाभिप्रेत्य) प्रतिपन्नरश्मि, शिपयोऽत्र रश्मय उच्यन्ते, तैराविष्टो भवति, N V, 8) an epithet of Viṣṇu, is traced, when in contemptible sense, to शेप +(निस्)+√विश्, lit 'uncovered (hairless) like penis', signifying the rising sun yet having no rays, or, when in good sense, to शिपि-+(आ)+√विश्, lit 'covered with rays' The latter etymology seems to be somewhat sensible, but far from being clear

शिरिम्बिठ- (°ठस्य RV X, 155, 1, °ठो मेघ, शीर्यते बिठे, N VI, 30) 'cloud', is traced to √शॄ+बिठ-, lit 'that which is scattered in the atmosphere' बिठ- has been connected with बीरिठ-, बीरिट, 'atmosphere' (see above *s v*), the origin of which is equally obscure

शीर- (°रम् RV III, 9, 8, °रम्, अनुशायिनम् इति वा, आशिनम् इति वा, N IV, 14) 'sharp, impressive', an epithet of Agni, is traced to √शी 'to lie, pervade', or to √अश् 'to reach' Possibly, the word is related to √शा < √शो 'to sharpen', though the ई- vocalization from this verb in a nominal form is difficult to follow WW gives another meaning, viz different colours But it does not seem to be possible to ascertain how far or whether Agni is here metaphorically spoken of as a boa-serpent

शुनासीर- (°रौ RV IV, 57, 5, °रौ, शुनो वायु शु एत्यन्तरिक्षे, सीर आदित्य. सरणात्, N IX 40) in du Vāyu and Āditva , शुन- Vāyu', is traced to शु- 'quickly', lit 'that which goes quickly , सीर- 'Āditya' to √सृ Both the etymologies are, evidently, unsound But a better one is hard to determine

शेषस्- (°ष RV VII, 4, 7 , °ष इत्यपत्यनाम, शिष्यते प्रयत , N III, 2) 'an offspring', is traced to √शिष् 'to remain', lit 'a remnant after the parents' death' Phonologically, there is nothing against this etymology Semantically, this transference of meaning is also possible

श्मशा- (°शा RV X, 105, 1, °शा, शु अश्नुत इति वा, श्माश्नुत इति वा, N V, 12) 'a sewer, drain', is traced to शु- + √अश्, lit 'that which reaches quickly', or to श्म + √अश्, though the meaning of श्म- has not deen given , perahaps, it means 'body' In the former etymology, श्म- has not been noticed

श्मशान- (°नं श्मशयनम् , N III, 5) 'a place where the dead are disposed', is traced to श्म-+शयन 'lying of the body' But शान- from शयन- is not phonologically acceptable, for the elision of य् before अन- is impossible in Old Indo-Aryan The origin of श्म- is obscure

श्रायत्- (°यन्त RV VIII, 99, 3 , °यन्त· समाश्रिता सूर्यमुपतिष्ठन्ते, N VI, 8) is rendered as समाश्रित- The meaning and relationship of the word are not clear

श्वात्र- (°त्रम् RV X, 88, 4; °त्रमिति क्षिप्रनाम, आशु अतनम्, N V, 3) 'quick', is traced to आशु- + √अत् The meaning 'prosperous' suggested by PW. is worth considering, for the phrase in the text concerned is '(अग्नि) जगत् श्वात्रम् अकृणोत्', where श्वात्र- seems to mean 'happy, prosperous', going back to √श्वि, Indo-Eur *k̂wə-* 'to swell'

सग्धि- (°ग्धिम् MS IV 13, 8 , KS XIX, 13, °ग्धिं सहजग्धिम्, N IX, 43) 'common meal', is traced to सह+जग्धि- (< √जक्ष्) Phonologically, the disappearance of ज् in the compound is not expected , nevertheless, this etymology is worthy of consideration

सदान्वा- (°न्वे voc RV X, 155, 1 , सदा नोनुवे शब्दकारिके, N VI, 30) 'name of a witch or female demon', is traced to सदा+√नू, lit 'always making noise' But this word seems perhaps to be somehow related to दनु-

सस्नि- (°स्निम् RV X, 139, 6 , °स्नि संस्नात मेघम्, N V, 1) 'a cloud', lit 'thoroughly bathed with water', or 'surrounded by water', is traced to सम्+√स्ना According to PW it is from √सन् signifying 'presenting, offering water' (cf Ch IV *s.v*)

सिन- (°नम् RV III, 62, 1 , °नम् अन्न भवति, सिनाति भूतानि, N V, 5) 'food', is traced to √सि 'to bind', lit 'that which binds together creatures' If Yāska considers न् of सिनाति to be transferred to the noun सिन-, the

etymology is unsound PW derives it from √सन्=√सा 'to offer, provide', but even then the vowel इ remains unexplained

सिनीवाली- (°लि voc RV II, 32,6, °ली, सिनमन्न भवति, मिनाति भूतानि, वालं पर्व वृणोते, तस्मिन्नन्नवती, वालिनी वा, वालेनेवास्यामणुत्वाच्चन्द्रमा सेवितव्यो भवतीति वा N XI,31) 'the goddess of Amāvasyā or first full Moon day', is traced to (1) सिन-+वाल, सिन 'food' (see the above note), and वाल 'a day of astronomical conjunction' from √वृ 'to cover', the whole word meaning 'full of food on a day of astronomical conjunction', or (2) सिन-+बाल 'during which the moon on account of its smallness is sewed as if it were a child' Phonologically, this word illustrates how व् and ब् promiscuously appeared even to Yāska

सिलिकमध्यम-[1] It is a difficult word The etymologies are loose, but a better one could be expected only if a clear meaning of the word be explained

सीमीका- (N III, 20) 'an ant', is traced to √स्यम् 'to move' This verb, however, has been noticed only in the *Nigh* and the *Dhātupātha*, and no actual occurrence of this word in Sanskrit literature except in the *Bhattikāvya* has been found (cf PW) Nor is any Indo Eur parallel available The only possible remote parallel is Indo-Eur *seu-* 'to set in motion', corresponding to √सू>सुवति, सविता

सुख- (°खं कस्मात् सुहितं खेभ्य , N III, 13) 'happiness', is traced to सु+ख-, lit 'that which is good for the organs of sense' For सु we have the Indo-Eur prototype *su* 'good', Av *hū* 'good', but no parallel for ख in this word is available Another rendering of the word is सुहितं भवति Whether it is an etymology or a paraphrase, is not clear If it is an etymology, it is absurd

सुमख- (°खस्य ⌊सुऽम°⌋ RV I, 181, 4, N XII, 3) is rendered as सुमहत्-, the nature of which is obscure (cf the above note)

सुषोमा- (°मया सुऽसो° RV X, 75, 5, °मा सिन्धुर्यदेनमभिसुवन्ति नद्य , N IX, 26) 'another name for the river Indus', is traced to √सू, lit 'that to which other rivers are driven' Phonologically, the derivation seems to be sound But no evidence is available to determine the origin of the word semantically

स्तिपा- (°पा ⌊स्तिऽपा⌋ RV X, 69, 4 , °पा स्तिमापालन उपस्थितान् पालयतीति वा, N VI, 17) 'protecting the dependants', is traced to स्ति- + √पा स्ति- according to PW means 'dependant', but Durga renders it as कूप The actual text स न स्तिपा उत भवा तनूपा gives no suggestion of कूप

1 As per treatment on p 32

स्त्री- (स्त्रिय· स्त्यायतेरपत्रपणकर्मण, N III, 21) 'a woman', is traced to √स्त्या 'to be shy', the literal meaning of which is 'to be thick', hence 'to contract', which is essentially a feature of shyness This derivation is open to question, for one may ask what has happened to य् of this verb in स्त्री At least, it has to be supported by further evidence in order to be acceptable

स्थूर- (°रम् RV VIII, 4, 19, N VI, 22) is rendered as समाश्रितमात्र-, lit 'that in which rest all the portions' It is not clear whether it is an etymology or an interpretation If it is an etymology, it is obscure and absurd

स्योन- (°नम् RV X, 110, 4, °नमिति सुखनाम स्यतेरवस्यन्त्येतत्, सेवितव्य भवतीति वा, N VIII, 9) 'happiness', is traced to √सो, lit 'that which is the final end of all', or √सेव्, lit 'that which is to be served by all' Both these etymologies are unsatisfactory, though the former is less so

स्वप्नंशन- (°न ⌊°प्नऽन°⌋ RV X, 86 21, °न स्वप्नान् नाशयति, N XII, 28) 'a destroyer of sleep', is traced to स्वप्न-+√नाशय् No parallel is available to the correspondence √नंश् and नाशय् √नश् may be a dialectal variation of √नश्, a relic of which may have been noticed here by Yāska

स्वसर- (°राणि RV I, 3, 8, °राण्यहानि भवन्ति, स्वयं सारिण, अपि वा स्वर् आदित्यो भवति, स एनानि सारयति, N V 4) 'day', has been derived as स्वयम्+सारिन्- 'going by itself', or as स्वर्+√सारय्, lit 'one whom the sun drives' The real meaning, as PW suggests, is 'house or stall' (cf *Nigh* III 4), e g वत्स न स्वसरेषु धेनव RV II, 2, 2 Whether the meaning 'day' was metaphorical or due to some other reason, is difficult to determine (cf Ch IV *s v*)

हरयाण- (°णे RV VIII 25, 22, N V 15) 'a proper name', is rendered as हरमाणयान-, lit 'one whose vehicle always starts' This is Durga's rendering, but the form हरयाण- is very unusual and therefore obscure

CHAPTER IV

Yāska and the Padakāras[1]

(a) Etymology, the Basis of Word-analysis[2]

While expatiating on the importance of etymology for word-analysis, Yāska illustrates a tradition which reveals to us whole generations of etymologists that must have preceded him 'Without a knowledge of etymology', he says (in N I, 17), 'analysis of words is impossible' अथापीदमन्तरेण पदविभागो न विद्यते For, in the case of synthetic languages like Sanskrit, a careful analysis of words into various parts like stem, suffix and prefix, is of vital importance, if their real meanings are to be comprehended And, it was in veiw of this importance that the Padakāras had, in their Padapāthas, analysed even such Vedic words as ऋषिभि and सखिभ्य into ऋषिऽभि (RV I, 1, 2), सखिऽभ्य (RV I, 4, 4), respectively In this connection the question which RN (p 277) puts, 'Was the पदकार a Nairukta ?' is very funny, indeed, if Nairukta is intended to mean an etymologist For, it is transparent that the slightest analysis of this kind presupposes that the analyser must be an etymologist One of the actual words illustrated by Yāska is अवसाय[3] Yāska (N I, 17) refers to two occurrences of this word In one of them, it is a noun, signifying 'a means of subsistence' or 'a cow' (occurring, in RV X, 169, 1 अवसाय पद्वते रुद्र मृळ) When it has this sense, the word, says Yāska, has not been analysed in PP अवस गाव पथ्यदनम्, अवतेर्गत्यर्थस्यासो नामकरण, तस्मान्नावगृह्णन्ति In the other occurrence, it is a verb, signifying 'having unharnessed' (the horses), the verb being √सो (=√सा) with the prefix अव, implying 'to release' In this sense, says he, PP do analyse the word as अवऽसाय (occurring, in RV I,104, 1 अवसायाश्वान्) स्यातिरुपसृष्टो विमोचने, तस्मादवगृह्णन्ति

(b) The Conventions of Padakāras

It must be admitted, however, that PP follow certain conventions,

1 This chapter, differing considerably in wideness from the scope of the first three chapters, was written nine years later at the suggestion of Professor Vishva Bandhu Shastri, Honorary Director and Editor, while it is to his colleague Prof Bhim Dev Shastri that this chapter owes most of its material and its critical suggestions

2 This topic has been treated in the respective Prātis'ākhyas, e g VPrā, V 1-46, Atharva-Prā (ed W.D Whitney) IV, 7-72, APrā (ed Surya Kanta) III,3,21, 4, 7 (pp. 134-161)

3 Cf Ch. III, Type U *s v*

the principles of which it is extremely difficult to determine While this much is obvious that their fundamental approach is the etymologist's, they often do not analyse even clearly analysable words, e g —

(i) In the same verse, ऋषिभि has been analysed as ऋषिऽभि, but not its epithet पूर्वेभि (RV I, 1, 2) In RV I, 1, 5 the noun देवेभि has not been analysed Was ऋषिभि, in these examples, analysed because the stem ऋषि- could be easily detatched from the suffix, while in the other two examples the detachment was phonetically impossible ?

(ii) The negative compounds like अमृते RV I, 113, 2, अतिष्ठन्तीनाम् RV I, 32,10, have not been analysed, cf however, Pā VI, 2,116 नञो जर-मर-मित्र-मृताः, where he takes मृत, while expounding अमृत-, as an *uttara-pada* after the negative न (=अ) This, of course, does not imply that PP did not take them as separable compounds, it suggests that some necessity (avoidance of the inconvenience of analysing obvious compounds ?) forced them to adopt certain conventions in this respect (cf V Prā V, 24 प्रतिषेधे नावग्रह)

(iii) With the suffix वत् or मत्, the following words, among others, have been analysed in PP of RV etc —

इन्द्रऽवन्त V, 57, 1, अक्षण्ऽवन्त X, 71, 7, कर्णऽवन्त X, 71, 7, मधुऽमन्तम् IV, 57, 2 But मरुत्वान् III 47, 1, being an epithet of Indra, has not been analysed in PP Yāska (IV, 8) expounding this epithet, thus analyses its concepts – (1) 'with Maruts, (2) a possessor or master'—'a master of the Maruts', मरुत्वान् इन्द्र, मरुद्भिस्तद्वान्, the Maruts being the subjects of the gods, he is their lord, as Sā (on RV III, 47, 1) explains it, मरुतो देवविश तद्वान् Yāska and Sā would thus analyse मरुत्वान् into the stem मरुत्-+the suffix वत् Similarly, modern lexicographers like PW etc separate मरुत्वान् as मरुत् +वत्-, parallel to इन्द्र +वत्

(iv) It seems that PP often analyse those compounds which do not contain रूढि प्रातिपदिक words i e words, in an undeclined form, restricted to an established or customery usage, e g वाजिनीऽवती- was an analysis in PP. of वाजिनीवती-, वाजिनी being not a रूढि प्रातिपदिक The word सरस्वती-, on the other hand, was not analysed because the meanig of सरस् in सरस्वती- had come to be restricted The word had become a रूढि प्रातिपदिक restricted to the sense of a river etc That the non-analysis of a रूढि word was accepted as a convention, has been already noticed in APrā (p 134) 'conventional terms', also those that are specific appellations of objects, such as *kakubha* 'direction' are not separated रूढिशब्दार्थसंज्ञा ये नेङ्ग्यन्ते ककुभादय Again, under RV I, 3, 11, PP separate सुऽमतीनाम्, but not सूनृतानाम् The former is separable without necessitating

etymological effort, the latter can be separated only etymologically Also cf APrā (pp 138-169) recording a large list of words not analysed in PP of the AV, even words like आयुधम्, आसक्ति (p 141), दुष्टरम् (p 142) The real principles underlying the convention of PP, however, are still a mystery, and will be a subject for future research Here and there some attempts for the discovery of these principles may be noticed even in our ancient literature, e g TPrā (I, 48, p 12) prescribes that an analysable word may be taken as consisting of different words, provided that it does not signify a numeral object इङ्ग्यमिति विभागवत्पदस्य संज्ञा, इङ्ग्यते विभागेन चाल्यत इतीङ्ग्यम् Thus, while सन्तृद्ये (TS VI, 2, 11,3), may be analysed as स-तृद्ये 'to be joined together by pegs', युग्मदयुजे (TS V, 4, 8, 5) 'to odd and even', may not be separated नानापद्वदिङ्ग्यमसंख्याते (TPrā I, 48). Similarly, the VPrā points out the occurrence of *avagraha* before the *taddhita*, suffixes मत् and वत् as in मधुऽमत्, समऽवत् cf VPrā V, 8 : तद्धिते तद्धिते न्यायसहितं चेत्, and also in case of compounds with सु, cf VPrā V, 14 स्विति चानतौ

(c) Yāska's Deviations from the Padakāras

The occurrences of Yāska's open deviations from PP are not many and SN 's (p 7) remark that 'the Padakāras were no authorities even in the time of the Niruktakāra' is a sweeping generalization which the author has failed to demonstrate Even, in this connection, SN (p 98) betrays an absurd inconsistency, for in connection with Yāska's rendering of वा यो of RV X, 29, 1 as वायो he remarks 'It does not imply that Yāska is in direct opposition to the Padakāra, for it can mean that he did not know the *pada-text* at all' This glaring inconsistency can be immediately exposed by recalling the fact that Yāska (VI, 28), in connection with this very passage, actually names the author of the *Padapātha*, e g 'S'ākalya separated it as वा and य' वा इति च य इति चकार शाकल्य And SN 's remark that 'even in the time of Patañjali the Padakāras had no higher authority' has similarly a flimsy basis, for Patañjali has objected to this authority in hardly more than two or three places, as in his comments on Pā III, 1, 109, VI, 1, 207 On the other hand, RN (p 277) is nearer the truth when he says 'But there are only two instances of पदविभाग in the Nirukta, viz, मेहना and वाय' By पदविभाग he, apparently, means deviations from the analysis of PP Now a few critical observations on these two expressions may be desirable here —

(i) मेहना, occurring in RV V, 39, 1 and rendered by PW GW etc as inst adv 'in streams, abundantly', has been interpreted in two ways by Yāska (IV, 4) In his first interpretation, Yāska, in accordance with PP takes मेहना as a single word, expounding it as an epithet in the

sense of 'esteemed' महनीय, qualifying wealth चित्र But probably because the reading in the text was unaccented चित्र, Yāska was led to another interpretation, in which, contrary to PP, he analysed मेहना as a phrase मेऽइहऽन '(whatever is) not mine here' (but cf SV PP L I, 145 ⌋ मे । इह । न) According to ORN the first interpretation is all right, though, he adds, the other also (मेऽइहऽन) would, otherwise, be all right, but it would spoil the metre How could the metre, however, be spoiled, if in the *sandhi* form, it be read मेहना ?

(ii) वा । य, occurring in PP under RV X, 29, 1, are two words, but Yāska (VI, 28) reads these two as one word in the sense 'of a bird' Now it so happens that the verb अधायि which occurs in connection with PP's assumed य., is unaccented Yāska objects to PP's analysis with the remark that if य. be the reading here, the verb in connection therewith ought to have been accented and the meaning is incomplete' वाय , वे पुत्र. वा इति च य. इति च चकार शाकल्य.। उदात्तं त्वेवमाख्यातम् अभविष्यत्, असुसमाप्तश्चार्थ. *Bṛhaddevatā* (II, 114) objects to this interpretation, and attributes it to ,misunderstanding of the text in अधायि' स्वानवगमोऽधायि वने नेत्यृचि दर्शित. SN (p 99) explains this objection on the ground that *Bṛhaddevatā*'s criticism was against the supposed accent of वायो 'a bird', which was not so expected, because वय 'a bird' is accented on the first syllable But this explanation runs counter to the phraseology of *Bṛhaddevatā*'s criticism, which explicitly refers to अधायि as the word, the accent of which was said to be misunderstood Possibly, according to *Bṛhaddevatā*, अधायि, though a verb in a subordinate relative clause could remain optionally unaccented like those enumerated by Pā in VIII,1, 41-42 शेषे विभाषा, पुरा च परीप्सायाम् But the real ground of *Bṛhaddevatā*'s objection is hard to determine.

(iii) But there is another well-known deviation of Yāska from PP In V, 21, Yāska, while interpreting RV 1, 105, 18, converts PP.'s two words मा । सकृत् into one word मासकृत्. With the reading of PP, as RNM (p 325) explains it, the phrase concerned will mean 'the brownish wolf saw me once I was wending my way' अरुणो वृक पथा यन्तं मां सकृत् ददर्श हि खलु, while with Yāska's reading, the phrase means 'the bright moon, the creator of months and of half-months, watches the constellations (he is attentive to the stars, but does not save me)' . मासकृन्मासानां चार्द्धमासानां च कर्ता *Bṛhaddevatā* (II, 112-3) objects to Yāska's conversion of the two words मा and सकृत् into one word, but does not give any reasons for this objection . अरुणो मासकृन्मन्त्रे मासकृद्विग्रहेण तु । पदव्यवायेऽपपदे एकीकृत्य निरुक्तवान् 'similarly another (expression) which is not one (word), he has explained as one only by (his) analysis as monthmaker (मासकृत्) 'the ruddy one me once.... ') ORN asks if it may be written मा । असकृत् ?

But there is no reason why it should be so written, because असकृत् has not been met with in RV, being availabe for the first time only in *Chāndogya-Up* (V, 10, 8) and *Maitrā-Up* (I, 7)

Even the conversion made by Yāska does not seem to be necessary, for, the context refers to a more matter-of-fact danger, the actual menace from the wolf, whose connection with the speaker becomes readily intelligible if मा be taken here in the sense of 'me' In the absence of this 'me', the context would become incoherent

(iv) There is another slight deviation which may not concern word analysis proper, but may be merely a difference of reading Under RV I, 164, 37, PP reads यत् ऽइव । इदम्, but Yāska (XIV, 22) reads यदि वेदम् Sā, accepting PP's reading, renders it as यदपीदम् 'what this is', and does not notice Yāska's deviation even while quoting his explanation. न विजानामि यदि वेदमस्मि' 'I do not know if I am this' The reading यदि वा occurs both in RN and Bhadakankara's editions

(*d*) Yāska's Analysis in the Light of Padakāras' Conventions

But Padakāras' non-analysis of many words—even obviously analysable compound words—lets loose many vital but baffling problems, the bringing together of which in a connected study is the purpose of this section How far Yāska obeyed PP's conventions, it is difficult to determine, but his hyper-etymological tendencies, his outspoken declaration that no etymologies except those of non-compound words should ever be spared · न त्वेव न निर्ब्रूयात् (II, 1) 'one should never desist from etymologizing' नैकपदानि निर्ब्रूयात् (II, 3) 'one should not derive non-compound words'—an exception, however, which Yāska himself does not follow very strictly—and his etymological approach even to those words (like numerals) which modern Philology would shudder to touch, suggest that he represented some school or schools of PP who were not rigidly bound to these conventions under all circumstances and who fearlessly developed etymologistic studies in their own way

As examples, we shall begin by taking up those words which are obviously analysable compounds, but which have been left unanalysed by some mysterious convention of PP —

अकूपार- (°रस्य RV V, 39, 2) While PP does not analyse this word, Yāska (IV, 8) rendering it as an adj in the sense of 'having no small ending' अकुपरण-, suggests that it is an analysable compound Similarly Sā renders it as 'one whose end is not mean'. अकुत्सितः पारो यस्य, cf PW, GW etc who analyse it as अऽकूपार- 'unbounded' But while most of our authorities take the word as an adj qualifying Indra (PW, GW), charity दावने, or food अन्न- (Sā), Bergaigne in his

Lexique remarks that it would be wrong to expect that this word, without any shade of opposite, has the sense of pure adj in RV, in the first reference (RV V, 39, 2), Indra is called अकूपार on account of his liberality NW and Geld also support the same view RNM (p 281) suggests that अकूपार- in RV, X, 109, 1 may be the name of a deity 'of exceedingly great wealth', but his interpretation of this word is fantastic, to him every syllable of this word is synonymous with wealth (उ=कु=उ=पा=र=धन)

अतिथि-(°थि RV V, 4,5) in the sense of 'a guest', has not been analysed in PP, implying that the origin of this word had become obscure in PP.'s time Yāska (IV, 5), in his two etymologies of word, takes it as a non-*Bahuvrīhi* compound —(a) 'one who goes to the homes of people'. अभ्यतितो गृहान् भवति This etymology is from √अत्, which, with the prefix अभि understood meant 'going towards', (b) 'he who goes to the home of the Yajamana on specific days like पूर्णिमा etc' This derivation was from √इ+तिथि-, अ of अतिथि- being the relic of a nominal form *अय- from the verb √इ to go' अभ्येति परकुलानीति वा गृह्णातीति वा, cf RNM (p 245) The later popular etymology which supposes the word to be a *Bahuvrīhi* compound in the negative sense अ-तिथि-, was incompatible with the Vedic accent, for according to a well-known rule Pā (VI, 2, 172) a *Bahuvrīhi* negative compound was always finally accented, while अतिथि- is initially accented

अथो (RV 1, 164, 40), as a particle, has not been analysed in PP but an obscure इति has been added to it इति here seems to imply that the word should not be taken as an ordinary unanalysable word and that though certain conventions did not permit the analysis of the word into अथ and उ, the reader could conjecture the analysis concerned This second possibility is perhaps confirmed by the peculiar use of इति in the language of the Brāhmanas, as pointed out by MW, for he says that in this language it was used in the sense of 'as you know it' That अथो was a compound word, was acknowledged by all authorities; but its meaning differed according to context Commenting on RV 1, 164, 40, Sā renders it as 'just afterwords'. अनन्तरमेव, apparently he takes this word here as a composite one, consisting of two particles, अथ and उ, like उपो in RV 1, 124, 4, Pā also recognized the ओ-ending *nipātas* as already established in the language ओत् 1, 1, 15 MW renders अथो as equivalent to अथ, giving various shades of meaning such as 'now, likewise, next, therefore' Yāska in (XI, 44) simply interprets अथो as अथ in the sense of 'now' अथेदानीम् It seems that like PP, he did not consider it necessary to analyse it, as he expected the reader to know the analysis of the word.

Similar remarks apply to उपो (RV I, 124, 4) which is shown as उपो इति in PP, but Yāska (IV, 16) simply renders it as उप Sā. on (RV. I, 124,4) speaks of it as a single *nipāta*, being a conglomerate of two *nipātas* निपातद्वयसमुदायात्मक एको निपात॰

अधि as occurring in RV I, 164, 29, being used there as a prefix in the vicinity of श्रिता, has been directly connected with श्रिता both by Yāska (II, 9) ध्वंसने मेघेऽधिश्रिता 'resting on the cloud' and Sā (on 1, 164, 29) ध्वसनावधिश्रिता, (ध्वसनस्थाने गवां निवासस्थाने गवां निवासाश्रयेऽधिश्रिता) 'resting in a cow's stable' But PP does not directly connect अधि with श्रिता, it keeps both the words apart as अधि । श्रिता, otherwise cf PP's compounding of a prefix in निऽहितम् in RV I, 32, 10 and निऽरुद्धा in RV 1, 32, 11 Now it may be asked what were the grounds which led PP. to detach अधि here from श्रिता ? And on what grounds did Yāska and Sā —connect अधि wih श्रिता ? By doing this, did they reject the version of PP ? If PP's procedure was only a convention here, on what principles was it based ? Or was there only an option here ? If so, why ?

अधोराम- (°म YV XXIX, 58, TS V,5,22,1) has been variously rendered Thus D D Bāpat (*Vāj-Sam* - Marāthī translation, Vol II, ch 29, page 201) renders it as 'a goat with white lower part' MW 'a goat having peculiar white or black marks on the lower part (of the body)' द takes it as a pure adj. in the sense of 'playing downwards' RNM (p 980) renders it as 'a cock' 'The cock', he says, 'crows at sunrise, which is suggested by the line विनाकमख्यत्, a time at which there is darkness on the earth and light in the heaven Again, the head of the cock is red; the lower part of its body is dark' So, the compound, according to RN, is non-*Bahuvrīhi* अधस्+राम, अधस् 'below', राम. 'dark (कृष्ण)' Bhāskara takes it in the sense of 'a goat with the belly white and dark' PP divides the compound as अध ऽराम Thus while all authorities unanimously agree that this word is an analysable compound, opinions differ as to whether it should be taken as a *Bahuvrīhi* or *Tatpuruṣa* compound Yāska's (XII, 13) etymology of the word in the sense of 'अधस्तात् राम' 'dark below' postulating राम- as an adj and so considering the compound to be *Tatpuruṣa*, has been supported by Uvata and Mahīdhara, who also take राम- here in the adj sense But in view of the fact that such a supposition would run counter to the established rule about the accent of the *Bahuvrīhi* compound, which is always on the first member as अधोराम- is, cf Pā VI, 2, 1, further, the fact that राम- has been used as a noun in the sense of 'black colour' in RV X, 3, 3 : 'अभि रामम् अस्थात्' =रामं कृष्णं शार्वरं तम॰, and in view of a similar accent in अधोवचसः (AV, V, 11, 6), where वचस्- is apparently a

noun, the validity of Yāska's etymology is questionable We may, therefore, accept Bhāskara, Bāpat, and PW.'s etymology, which sets up राम- as equivalent to some dark object like a dark belly or a similar physical part

अनूप- (°पा RV X, 27, 23), a very obscure word, and left unanalysed by PP, has been connected by Yāska (II, 22) with the three atmospheric deities viz the rain-god पर्जन्य, wind वायु and the Sun · आदित्य He first derives the word from √वप् with अनु 'scattering favours to mankind', or 'sowing in succession', referring to these three deities त्रयस्तपन्ति पृथिवीमनूपा, पर्जन्य, वायु', आदित्य अनूपा अनुवपन्ति लोकान् स्वेन स्वेन कर्मणा Then, in the sense of 'an ordinary pond or watering-place', he derives it from अनु+अप्- (=आप:) अयमपीतर अनूप एतस्मादेव, अनूप्यत उदकेन (II, 22), cf Ksīrasvāmin who explains this etymology as 'अनुगता आपोऽत्र' i e 'where waters follow', अप्- ought to have become ईप् here by Pā VI, 3, 97 द्वयन्तरुपसर्गेभ्य अप ईत्, but as RNM (p 138) explains it, it has become अनूप- when the word means 'a watery place' by Pā VI, 3, 98 ऊदनोर्देशे But his sense or etymology of अनूप- seems to have no bearing on अनूपा of RV text here, unless it has been taken figuratively in the sense of a divine 'source of water' for the world, cf अनूप्य- as adj to धन्वन्य- 'waters' in AV I, 6, 4, Sā explaining this passage, takes it with समासान्त अच्, interpreting it like Ksīrasvāmin 'a receptacle of water or a watery low place' · जलाशय., जलप्रधाननिम्नदेश· In connection with Soma, it is also used in the sense of the wooden vat . कलश, where Soma was accumulated after passing through the woollen strainer, cf PW , GW and others who agree to this sense

अपऽअप (RV V, 34, 3) The purpose of PP 's division of अपऽअप is obscure Yāska (VI, 19) by connecting the prefix अप with the verb ऊहति and by repeating the verb अपोहति अपोहति, seems to imply emphatically the destruction of the non-sacrificer, cf RNM (p 485) The double use of ऊहति implies extermination root and branch Pā 's rule · नित्यवीप्सयो: VIII, 1, 4, also seems to confirm the same sense of emphasis and though in VIII, 1, 6 . प्रसमुपोद. पादपूरणे, he lays down that the prefixes प्र, सम्, उप and उद् are repeated in the sense of metrical filling-out (expletives), the prefix अप, being not included in this list, remains unaffected But Sā , commenting on this अप here, says that the other अप is intended for metrical filling-out : अपरोऽपशब्द: पादपूरण· Perhaps he was influenced by Pā VIII, 1, 6

अपाङ्, प्राङ्-(RV I, 164, 38) These words signifying as adj 'laid or turned backwards' and 'laid or turned forwards' (cf PW. GW) respectively, or 'downwards and upwards' as Sā would interpret them, have not been

analysed in PP But Yāska renders अपाङ् प्राङेति as अपाञ्चयति, प्राञ्चयति (XIV, 23) on which RNM (p 1140) says, 'the Mahārāstra reading is अपाञ्चयति, प्राञ्चयति, but √अञ्च् does not occur in the 10th conjugation' From the fact, however, that in *Dhātupātha* (ed Böhtlingk) a verb √अञ्च् विशेषणे occurs in the 10th conjugation (198), it may be supposed that the verb √अञ्च् of the 10th conjugation may have been used in the usual sense during Yāska's age Sā (on RV I, 164, 38) interprets अपाङ् and प्राङ् as adv , connected with the verb एति, in the sense of 'downwards', i e degraded condition and 'upwards' i e heavenly attainment respectively अपाङेति, अशुक्लं कर्म कृत्वाऽधो गच्छति, प्राङेति, ऊर्ध्वं स्वर्गादिलोकं प्राप्नोति Venkata similarly derives the implied sense of 'becoming a creature of this world' and 'becoming the sun in the heaven' respectively अपाङ् पुरुषे जीवो भूत्वा, प्राङ् दिवि आदित्यो भूत्वा It seems, then, that both these words had established themselves as idioms in the Vedic language, and under the circumstances had gone beyond the scope of PP , being left only to the ultra-etymologists for exclusively etymological treatment For the convention of PP. cf VPrā V, 30 अञ्चतिसहत्यो ह्रलोपे ∟नावग्रह ⅃

अपीच्य- (°च्यम् RV I, 84 15) 'hidden', which has been listed among names for अन्तर्हित in *Nigh* (III, 25) and is used in contrast with आविस्, cf यदाविर्यदपीच्यम् अस्ति दुष्कृतम् RV VIII, 47, 13, has been left unanalysed in PP That its etymology had become obscure in Vedic age can be deduced from the fact that Yāska (IV, 25) gives as many as four interpretations of the word One of these is based on the sense of 'gathered back' · अप+√चि, and Sā also, quoting Unādi (IV, 112) · अघ्नयादयश्च accepts it as one of the derivations, being of an irregular formation But no pattern being available for such a form on the basis of √चि, the more acceptable derivation is from अपि+√अञ्च्, which is another alternative etymology offered by Yāska and Sā When used as prefix to a verb, अपि, as RNM (p 306) states, means 'inside' in RV and implies 'vicinity, interiority' Sā explains the य of अपीच्य- as being the suffix यत् in the sense of 'being in', by Pā IV, 4, 110 : भवे छन्दसि, so that, अपीच्य-, according to Sā, literally means 'being in the gone-out one' अपिगते निर्गते भवमपीच्यम् But even if this etymology was known to and expected by Padakāra, in what form could he analyse the word in PP ? It is doubtful whether a hypothetical analysed form of this obscure word suited to the technique of PP could be postulated

अभि (RV II, 24, 4) occurs as a prefix immediately after मधुधारम् In the Sam text of this verse, this अभि occurs only once, similerly, only once in its PP But Yāska (X, 13) in his comments on this verse, uses अभि twice, once after मधुधारम् and again before the verb अतृणत्

RNM (p 769) remarks in this connection, 'the prefix अभि occurs twice in the N text, but the first अभि does not occur in Durga's commentary and it is not even required, both Durga and Sā read only अभ्यतृणत् smashed entirely' The 2nd अभि of N's comments here may, therefor, be taken as superfluous, particularly owing to the fact that the metre of the pāda is quite normal, and does not require two extra syllables Possibly, however, Yāska's second अभि after मधुधारम्, was not a reproduction of another अभि in the Vedic verse, but only explanatory, but there seems to be no bearing of such an explanatory अभि on the context

अभि संचरेण्य- (°ण्यम् RV I, 170, 1) 'fluctuating, changeable', being an epithet of अन्यस्य चित्तम् 'other people's mind' While Yāska (I, 6) has taken अभिसंचरेण्यम् here one word अभिसंचरेण्यम्, अभिसंचारि, PP has separated अभि before सम्ऽचरेण्यम्, a separation which has complicated the interpretation of अभि All other authorities, however, read अभिसचरेण्यम् here as one word, cf Sā, who, reading अभिसंचरेण्यम् as one word, interprets it as 'moving in every way (सर्वत सचारि) According to ORN 'the word is one compound अभिसचरेण्यम् But the accent अभिसचरेण्यम् is incorrect' Separating अभि and connecting it with चित्तम् may be improbable, but the separation of अभिसंचरेण्यम् in PP of RV has many parallels in PP of AV, as pointed out in APrā (p 9) 'if a primary derivative is preceded by two prepositions and if the one immediatly preceding it, is separated by *vigraha*, disjoined from the word are such as are used without significance, or to set forth the object, or are connected with somthing else' कृदन्ते द्व्युपसर्गे यत्र पूर्वेण विग्रह । अनर्थक कर्मप्रवचनीयो व्यूढो वा विगृह्यते In the APrā many bi-prefixal gerundives like प्र । अनुऽध्या, अनुप्रवाय्यम् have been separated, and the principle has been shown, as indicated by the verse quoted above, that the extra separable prefix, if it is meanigless, a *karmapravacanīya* or connected with some other word, may be separated We leave, therefore, the closer study of the अभि of अभिसचरेण्य- to future researchers Could it come under these three categories, as mentioned by APrā ? Or would any other category be set up ?

अम्यक् (RV I, 169, 3) variously rendered as 'rested firmly', 'be solidly established' or (if the reading is अभि) 'approached', is one of those words viz अम्यक्, यादृश्मिन्, जारयायि and काणुका, which have been particularly illustrated by Yāska (I, 15) There is difference of opinion even in the reading Yāska has two alternative readings, viz (a) अम्यक् which he renders as अमात्ता 'rested firmly (VI, 15) < √म्यक्ष् ? According to RNM (p 473) the verb in अम्यक् is < √म्यक्ष् 'to put' for which cf RV

X, 44, 2, मिम्यक्ष वज्रो नृपते गभस्तौ 'O Leader of heroes, the thunderbolt is put in thy hands' and RV II, 28, 6 अपो सु म्यक्ष वरुण भियसं मत् 'O, Varuna, remove danger from me' Sā renders अम्यक् in the sense of 'approaches' (the cloud प्राप्नोति मेघसमीपे) According to Whitney, Macdonell (Grammar) अम्यक् is aor 3rd pers sing of √म्यक्ष्, it means 'be situated' According to Berg Religion I, 261 it means 'be solidly established' According to GW it means 'to sparkle' He further indicates the relation of this verb with the verbs √मिश् and √मिक्ष् (b) As regards his alternative reading अभ्यक्, Yāska renders it as अभ्यक्ता approached <अभि+√अञ्च् Durga accepts this reading and renders अभ्यक् as 'approaching against the enemies', अभ्यक्तेति वा, अभिगतैव शत्रून् प्रति भवति The PP's non-separation of अम्यक् may possibly be an indication that अम्यक् and not अभ्यक् is the correct reading

अलातृण- (°ण RV III, 30, 10) a very obscure word rendered as 'easy to perforate', said of the cloud, owing to the thick volume of its water, 'full of water' or 'wealthy', while PP does not analyse this word Yāska (VI 2) etymologically interprets it as 'easy to perforate' अलमातर्दन <अलम्+√तृद्, cf Durga 'अलमातर्दन पर्याप्त आतर्दयितुम्, उदकपूर्ण, so much full of water, as 'fit to be perforated' Sā's alternative derivation is from अलम्+√तृह् 'to injure' According to RNM (p. 428) 'in RV 1, 166, 7 Maruts have been called अलातृणासः Now wealth (द्रेष्ण-) is with the Maruts, so अलातृण- may have meant 'wealthy'. In RV III, 30, 10 Vala has wealth in the form of cows, so he is called अलातृण-, otherwise, what have Maruts to do with तृण- ?' RN's interpretation, however, is very loose, he does not positively approach the word अलातृण- PW would derive it from अ+√ला,=√रा ? 'not granting, anything, miserly' It is curious that the same epithet should apply to Vala as well as to the Maruts The real difficulty here is semantic If it was used in some appreciative sense in connection with the Maruts, was it used sarcastically for Vala ?

अवत- (°तम् RV II, 24, 4) in the sense of 'a hole, vacuity' etc has not been analysed in PP This word seems to be a philological deformity, for all philological attempts to derive it indicate that some abnormal philological factor has crept in the evolution of this word Yāska (X, 13) construes it from अव+√अत् i e अवातितम् which is explained by Durga 'अवाङ् अतित भूमिमुदकभावेन गतम् : gone down to the earth in the form of water'. But अव+√अत् could not normally give this form VVP (I, 451) has tried to explain the abnormal *sandhi* by referring to the Vārttika, शकन्ध्वादि- etc on Pā VI 1 94 Sā's derivation from अव+√तन् indicates the same deformity RNM (p. 408-9) says 'अवत- may have been formed from 'अव' by the addition of त, अवत, उत्स- and उद्रिन्- are related words and it appears that the verb is √सिच् connected therewith'

RNM 's explanation is philologically a muddle ; he does not demonstrate in what way or in what sense these words are related Bezzenberger (as pointed out by Walde *Lat verg etym Worter-buch*) considers अवत- to be an extension of the prefix अव 'down', Lat *au* 'down', Lett *awūts* 'fountain', but Bezzenberger has not shown any *t*-extension pattern from a prefix in Sanskrit

आघृणि- (°णे voc RV VI, 55, 1) as an epithet of Pūsan = आ+घृणि- 'glowing with heat' (cf PW. GW etc), has not been analysed in PP Yāska (V, 9) takes it as a separable compound, with the prefix आ, the whole word literally signifying 'to whom light has come' (cf Ch III, Type I *s v*) Similarly Sā renders आघृणि- as आगतदीप्ति- RNM (p 365) takes घृणि- in the sense of 'a ray' and आघृणि- 'he who has rays on all sides' घृण-, घृणा or घृणि-, he says, are words in RV and all of them mean 'severe heat, ardour' In fact nearly all commentators take आघृणि- as equivalent to आगतघृणि-, √घृ being a verb signifying 'to shine' √घृ (दीप्तौ) NS, however, explains it as 'one who is affected with anger', while in his comments on RV I, 23, 13, he derives घृणि- from √घृ 'to flow' (चरणे), so that the word means 'one whose bag is full of curd' दध्ना पूर्णो दृतिः स कच्चे रथे यस्य What led PP then, not to analyse this word ? Perhaps a variant अघृणि for this word, occurring in TB II, 4, 1, 6 and TA VI, 1, 1 may indicate the circumstances which rendered the analysis of this word so difficult This suggests that even in the Brāhmaṇa period the structure of this word had become obscure and disputable Perhaps it was to be on the safe side that PP desisted from analysing this word

आङ्गूष- (°षेण RV I, 105, 19) This word, rendered by all authorities as 'stotra or stoma', has not been analysed in PP The non-analysis of the word in PP may, perhaps, have some correspondence in Sā 's alternative derivation of the word from √अङ्ग (गतौ) with the suffix अण् as स्वार्थिक- (on RV III, 58, 5) But the sense of the verb does not happily befit the meaning of आङ्गूष- Yāska (V, 11) equates the word with आघोष- rendering it as स्तोम-, and Sā also on RV I, 105, 19 speaks of आङ्गूष- as आघोषणयोग्य- 'worthy of being proclaimed' This derivation may possibly suggest that Old Indo-Aryan had a sporadic non-aspirate : aspirate doublet √गुष्, √घुष्, confirmed by occurrences in the *Dhātupātha* such as √गूरी हिंसागत्योः, but √घूरी हिंसावयोहान्यौ, √गुङ् अव्यक्ते शब्दे, but √घुङ् शब्दे The occurrence of the nasal ङ्, however, in आङ्गूष- renders this derivation from आ+√घुष् doubtful Possibly the word is a relic of some word connected with अङ्ग, a Vedic interjection NS derives it actually from अङ्ग-+√ऊष्=कूप-, but the validity of this second element is questionable. Also cf pp 31, 127

आदघ्न- (°घ्नास RV X, 71, 7) has been generally rendered as 'reaching upto the mouth', referring to water in a stream It has not been analysed in

PP Yāska (I, 9) derives आदघ्न- from आस्य- + दघ्न-(< √दघ्) Sā supports the same derivation, explaining the change of आस्य- into आ by the पृषोदरादि- irregularity (Pā VI, 3, 109)—आस्यप्रमाणोदक- 'with water reaching up to the mouth' RNM (p 28) postulates आद्- as 'knee', so that the whole word means 'whose hands strike the knee' He states in this connection that Yāska has missed the correct order here, which is 'head, armpit, knee'—the limb represented by आदघ्न- is lower than both the preceding ones, so it should mean either the knee or the waist But even a little glance through RV X, 71, 7 will show that the correct order exactly corresponds to N Sā's interpretation, for the actual order in the verse is *eye* (अक्षण्वन्त), *ear* (कर्णवन्त), *mouth* (आदघ्नास) and *armpit* (उपकक्षास) The armpit does not precede, but succeeds the mouth There is no mention of head in the verse PW GW and others take the stem आस्- 'mouth' and दघ्न-(< √दघ्) This derivation is probable, but the abnoramal form of आदघ्नास presumably precluded its analysis in PP

आ निधातोः (RV I, 41, 9) 'till laying down', referring to dice While PP separates आ from निधातो e g आ । निऽधातो , in conformity with some convention (noticed above under अभि सचरेण्य) possibly taking it to be an adnominal prep , Sā definitely takes it to be so आ निधातो. कपर्दकनिपात पर्यन्तम् 'up to the outlay of the last cowrie' Yāska (III, 16) takes आ to be *upasarga* here आ इत्याकार उपसर्ग पुरस्तादेव व्याख्यात , but it is not quite clear whether he took it in the adnominal sense As regards निधातो , Sā explains तो. of निधातो as a modification of the suffix तुन् (cf *Unādi*, 1, 69) added to the root √धा, but by taking this derivation, he has missed the great pattern of Vedic -तोस् forms of the Vedic infinitive, as mentioned by Pā III, 4, 16, (cf TS II, 5, 1, 5 कामम् आ विजनितो संभवन्ति) This would better explain the accent as well as the sense Yāska, however, does not touch this point If he has possibly interpreted आ निधातो as दुरुक्तात्, then he may have construed आ as adnominal to निधातो

आशुशुक्षणि- (°णि RV II, 1, 1) 'gleaming or shining forth', as PW GW Geld etc render it, has not been analysed in PP All authorities, past and present, agree so far, that this word is derived from √शुच् 'to burn and shine' But it is the difficulty in the first part of the word which has created difference of opinion Yāska (VI, 1) gives the following alternate analyses (a) आशु +√शुच्+√क्षण् 'burning up quickly' (cf Ch III, Type L s v), or (b) आ+√शुशुक्ष 'burning thoroughly' आशु शुचा क्षणोति आ इत्याकार उपसर्ग पुरस्तात्, चिकीर्षितज (desiderative) उत्तर । आशुशोचयिषुरिति (cf Ch III, Type U s v) Sā does so similarly on RV II, 1, 1 आ सर्वतो दीप्यमानो भवसि, आङ्युपपदे √शुच् दीप्तौ इत्येतस्य सन्नन्तस्य छान्दसमिदं रुपम् । यद्वा आशु शीघ्र शुच् दीप्त सन् यत् ससेव्यत इति But the postulation of शुशुक्षणि- in both these divisions would be the supposition of an unusual form Possibly it was

this obscurity of the form which withheld them from analysing the word

आहनस्- (°नस RV IX, 75,5) has not been analysed in PP This word has been variously rendered (cf pp 41, 127) PW takes it in the sense of 'beaten, pressed out', deriving it as *ā-hanás*, Yāska (IV, 15) and Sā (on RV IX, 75, 5), though they similarly derive it from आ+√हन्, render it as 'deceiving' आहननवन्तो वञ्चनवन्त and 'destroying the enemies' · शत्रूणामाभिमुख्येन हन्तार, respectively PW GW render it as 'swelling' NW connects the word, not with √हन् but with *ghana*- 'thick' According to RNM (p 272) the only correct meaning of this word is 'pleasant' taking in view all the relative passages on the whole There is another occurrence of this word आहन voc at RV X, 10, 8, as an epithet of Yamī Yāska (V, 2) renders it as 'giving a blow, shocking', owing to Yamī's 'vulgar' phraseology आहंसीव भाषमाणा इत्यसभ्यभाषणादाहना इव भवति Similarly Sā renders it here 'O you, who give a blow to me' हे आहन, ममापहन्त्रि But RNM (p 334) renders this आहन as 'pleasant', remarking 'Yamī had not spoken any obscene word whatsoever, then how could Yāska's meaning असभ्य be applied here'? आहन, thus means 'dear sister' Note that Yama calls Yamī as सुभगे But this sense of आहनस्-, viz 'pleasant' is doubtful, cf RV V, 42, 13 आहना दुहितुर्वक्षणासु, where आहना signifies something wanton, *S'atapatha-Brāhmana* (IX, 3, 1, 24) आहनस्यवादिन्- means 'talking shameless things', रिप्रतरा शयनतरा आहनस्यवादितरा भवन्ति 'they are very harmful, very abusive, and speakers of shameless things'

उत्तान- (°नयो RV I, 164, 33) PP does not analyse the word, but Yāska (IV, 21), analysing the word, derives it from √तन् with उद् 'stretched upwards' as उत्तान- equivalent to ऊर्ध्वतान- Sā and GW similarly derived the word, but the semantic difficulty involved in taking उत्तानयो 'lofty' as an epithet applicable both to heaven and earth is considerable How could the earth be 'lofty'? Hence it is better to take, as PW GW and others, literal meaning of उद् as 'out' here, उत्तान- lit signifying 'stretched out', suggesting the vast distance between heaven and earth (cf p 127)

उत्स- (°त्सम् RV V, 32,1) 'a well, fountain', has not been analysed in PP This word is a specimen of the bewildering difficulties of etymology, in connection with words of obscure origin (cf pp 13,42,111) MW takes उत्स- to be a non-compound word, deriving it from √उद् 'to wet' and citing *Unādi* (III, 68) for this derivation RNM (p. 760) points out that instead of उनत्ति 'to wet', the Gurjara reading of the N text is उश्रयनात्, उत्स·=उश्र =उश्रीयमान 'carried upward in the sky', or उद्·=उदक-, न·=नयति, 'a cloud' is called उश्र- because 'it brings water' While Yāska, Unādi, Venkata, Bhāskara, Sā, and others derive उत्स- from √उद् plus the suffix स (न्), Yāska (X, 9) has offered several other alternative derivations such as <√उद्+√सृ, उद्+√स्यन्द्

(which is against PP cf उद्ऽओजस्- etc) Sā advances in various passages widely different derivations, e g उद्+√सृ in RV IX,69,6, उद्+√सु in RV I, 64, 6, उद्+√स्तु in RV I, 121, 8, उद्+√सिच् in RV II,24, 4, उद्+√स्यन्द् As noted above, under अवत, RNM (p 408-9) finds उत्स- to be related to अवत-, but he does not explain this relationship The analysis of such an obscure word was evidently beyond the scope of PP

उषासानक्त- (°क्ता RV X, 110, 6) The PP always expounds this compound with उषस्- as the preceding member, even if the words उषासा and नक्ता are separated and intervened by other words (cf RV VII, 42, 5) Pā VI, 3, 31, prescribing an *ādeśa* उषास in *devatādvandva*, leads to the conclusion that the lengthening of ष of उषस्- in the Samhitā text was due to metre This is further confirmed by the investigations of Lanman (*Noun Inflection in the Veda* (pp 545-6), who has pointed out that this compound occurs 11 times in the beginning of a pāda and its second syllable has long vowel, as required by metre Yāska (VIII, 10) expounds the compound as उषाश्च नक्ता च, though he, as well as Sā , reads the compound as उषासानक्ता, not pointing out that in actual isolated position, the word was pronounced उषसानक्ता The PP 's reading, therefore, is helpful in indicating the actual pronunciation of the word, and is corroborated by subsequent authorities Hence MW 's separation of the compound as उषासा नक्ता is questionable

ऋचीषम- (°षम· RV X,22,2), an epithet of Indra, has been variously rendered as '*ṛc*-like' (PW), 'shining' (GW), 'befitting praise' · स्तुत्या सम (Udgītha, Venkata, Sā) Yāska (VI, 23) similarly renders it as 'with qualities similar to his praise' ऋचा सम ···स्तुत्या समानगुण (also cf p 62) For ऋचीष-, GW points out ऋजीष- as a pattern PP does not analyse this word, and RNM (p 498-9) says in this connection 'the word ऋचीषम- which occurs eight times in RV , is connected with Indra , like ऋचीषम-, there is ऋतीषह्-, which is connected thrice with Indra, and PP 's analysis of which is ऋतिऽसह्- On this ground the PP of ऋचीषम- should have been ऋचिऽसम-, just as ऋति<ऋत्- , so ऋचि<ऋच्- , lengthening is for pronunciation Both words may mean 'brave', but how, one cannot say' Bloomfield (JAOS 21, 500 , WZKM 17, 157) renders ऋचीषम- as 'receiving *sāman* in the *ṛc*', a rendering which does not seem to be probable RNM 's correspondence of ऋचीषम- with ऋतीसह्- is more notable, but he had derived no relevant sense, in spite of this correspondence

कबन्ध- (°न्धम् RV V, 85, 3) rendered as 'a big barrel or cask', metaphorically applied to a cloud by PW etc has not been analysed in PP The reading of this word in all the editions of the RV , GW and others (except Yāska ed) is कवन्धम् and not कबन्धम् (cf p 36) Yāska (X, 4) and following him Sā derive it < कवन- =उदक- 'water'

+√धा 'a receptacle or holder of water' कबन्ध मेघम्, कवनमुदकं भवति, तदस्मिन् धीयते GW, taking it in the sense of 'a cask', derives it from क-+बन्ध- 'water-binder'. Devarāja, similarly, derives it as कं खं बध्नाति, but with the meaning 'water' RNM (p 736) renders कबन्ध- as 'that which affords pleasure by virtue of both, drink etc'. PP does not analyse this word

गिर्वणस्- (°णसे RV VIII, 89, 7) This word, not analysed in PP, and rendered by PW GW etc as 'delighting in invocations, fond of praise' has been derived by Yāska (VI, 14), and followd by Sā, from गिर्-+√वन् and explained as '(a god) whom (people) persuade by praise' (cf Ch III, Type G s *v*) According to RNM (p 471), the etymology of गिर्वणस्- occurs even in RV VIII, 7, 9 इमा मे मरुतो गिरम् इमम् मे वनता हवम् 'O Rich Maruts, listen to or accept this praise on my behalf', cf VII, 94, 2 श्रुणुत जरितुर्हवम् इन्द्राग्नी वनत गिर 'listen to the praiser's invocation, O Indra and Agni, accept this praise' In these two passages √वन् seems to mean 'to listen to' or 'to accept' But in view of the possibility that वनस्- as a stem in the sense of 'receiver of praise', was not established in the current language, though a few patterns (cf वयोधस्- and *Unādi*, IV, 225-239) did exist PP possibly desisted from analysing this word

घृतस्नु- (°स्नू RV II, 27, 1) rendered as 'one whose surface is brilliant with ghee' (PW) has been analysed as घृतऽस्नु- in PP But the origin of this स्नु- has been variously interpreted Venkata, Sā., NS and other take it from √स्नु 'to go', while GW derives it from √स्ना and PW <सानु- (cf दारु >द्रु-, जानु->ज्ञु-) With the former derivation, घृतस्नु- is a *Bahuvrīhi* compound, and in the latter an *Upapada* compound (cf ORN 1, 16, 2) Yāska (XII, 36) gives three renderings of this word, i e (a) in the sense of 'exuding ghee' <(√स्नु) घृतप्रस्नाविनी-, or (b) 'dripping ghee' घृतप्रस्राविणी-, or (c) 'producing ghee' घृतसाविनी- The first of these interpretations, owing to apparent resemblance of forms, may be the actual etymology, the other two may be only paraphrases According to RNM (p 1027-8) 'the word स्नु-, occurring in RV passages in the forms स्नुना, स्नुभि, स्नो may have meant 'shining', घृतस्नु-, as an epithet of offering, means 'brimful with ghee' and consequently 'shining' But he offers no evidence for his conjectural meaning of स्नु-, which seems to represent several composite meanings such as fulness, abundance etc, whether the literal sense be of 'exuding' or 'dripping' (cf Ch III, Type D s *v*)

चन्द्रमस्- (°मा RV X, 85, 19) PP does not analyse this word, suggesting that the origin of the word had become obscure in PP's times Yāska (XI,5), though offering several etymologies of the word, approaches the word with a brilliant etymological insight in one of his analyses, as he calls

it चन्द्र माता, चान्द्र मानमस्य 'the pleasant measurer, or one whose measuring is pleasant' This is corroborated by the fact that मास्- and मस् also stand for the moon and month in general, cf सूर्यामासा, चन्द्रमसा 'the shining (चन्द्रमसा) sun and moon' (सूर्यामासा) RV X, 64, 3 and IF 9, 44 Pā. also evidently takes चन्द्रमस्- as a compound, for in VI, 2, 42 he has enlisted चन्द्रमस्- among the *gana* दासीभारादि, and prescribed that the first member of the compound retains its original accent Also cf Ch III, Type I *s v*

तुरीप- (°पम् RV I, 142, 10) mostly rendered as 'promptly reaching', has not been analysed in PP Yāska (VI, 21) rendering it as 'quickly reaching' तूर्णापि, evidently derives it <तुर- + √आप्, a rendering which is also accepted by Devarāja, NS Sā etc But there is another meaning of तुरीप- viz 'powerfully falling water' (cf IF 10, 14) to which forms like अन्तरीप-, प्रतीप-, अभीप- and द्वीप- may be compared With this sense the word has been derived from तुरि- +अप्- 'water' This pattern has been already noticed by Pā VI, 3, 97 द्व्यन्तरुपसर्गेभ्योऽप ईत्, though तुरीप- does not occur among the words listed by Pā Also cf Ch III, Type U *s v*

दिविष्टि- (°ष्टिषु RV VIII, 4, 19), the definite meaning of which has still to be established, has been variously rendered as 'seeking after heaven' (Yāska VI, 22 दिव एषणेषु), 'the struggle for heaven, prayer, devotion' (PW), 'various sacrifices, being an instrument of heavenly attainment' (Sā. दिविष्टिषु दिव स्वर्गस्य एषणेषु प्राप्तिहेतुभूतासु यागक्रियासु) But perhaps owing to its obscure sense, the word has not been analysed in PP In connection with this word, RNM (p 496) remarks 'the word दिविष्टि- occurs 12 times in RV , in all these passages it means यज्ञ-, द्यु means wealth , that is दिविष्टि- 'in which wealth is obtained', just as that is गविष्टि- 'in which cattle are obtained' But RNM has not explained why he has set aside here the commonly accepted meaning of दिव् viz 'heaven , nor has he demonstrated how in all the 12 passages दिविष्टि- means यज्ञ-, though in RV VIII, 4, 19 कुरुङ्गस्य दिविष्टिषु, the meaning of दिविष्टि- as यज्ञ- may be readily acceptable Also cf Ch III, Type D *s v*

दुरोण- (°णे RV V, 4, 5) generally rendered as 'a house', has not been analysed in PP of RV , but PP of TS (I, 2, 14, 3) and of SV (II, 654) analyse it as दु ऽओन The stem ओन-, however, has not been shown to have occurred anywhere in Sanskrit Yāska (IV, 5), setting up the word as दुरव- interprets it as 'difficult to satisfy' <दुस्+√अव् RNM (p 245) remarks about this etymology: 'दुस्तर्पा occurs as the sense of दुरवा , but this may be an interpolation, for Yāska could not fall into a confusion by giving such a meaning Sā , commenting on दुरोण- in RV III, 25, 5 derives it from दुर् (indeclinable) +√अव्+the suffix -न in the passive sense, signifying 'difficult to be protected' GW etc derive it from

दुर-=दुर्- 'door', but the second element of the compound has not been explained by any authority A comparison with दुर्योण- (RV I, 174, 7 etc) suggests that the second element may be basically ऊन-(<√अव्+न); but the actual occurrence of *ऊन- as a participle from √अव् has still to be demonstrated from literature WSR (p 4) offers no such pattern Also cf Ch I, 9, III, Type I s v

देवाची- (°च्या RV I, 127, 1) adj of कृप्- has not been analysed in PP, while Yāska's (VI, 8) exposition of the word as 'directed towards the gods' (देवान् प्रत्यक्ता-), does not exactly correspond to the structure of the word, it definitely brings to light the fact that it is a compound word, consisting of देव- + some form of √अच्, ञ्च् 'to bend, be directed towards gods', cf Durga, PW GW etc, also Ch III, Type G s v Similarly Sā expounding °च्या as 'worshipping the gods or inclined towards the gods' · देवान् पूजयन्त्या देवान् प्रत्यक्तया वा (कृपा), takes it as a compound

द्रविणस्- (°णस RV I, 15, 7) often rendered as 'a priest', or as an adj subst used in the sense of a ऋत्विज्-, has not been analysed in PP, but Yāska (VIII, 2) interprets the word in the sense of 'that who obtains wealth or offers wealth' द्रविणसादिन्- , द्रविणसानिन्- To Yāska, therefore, स् in this word was a relic of the verb √सद् or √सन् In the opinion of NS the stem of this word is द्रविणस्-, ending in the suffix स्, but Sā proposes an augment (*upajana*) स् We have thus before us two suffixes, viz इनन् (cf द्रविण <√द्रु-) and इनसुन्, both suffixes having the same significance As regards the syntactical function of द्रविणस, some take it in the abl sense, qualifying सोमात् understood, but Sā takes it as gen sing, being an epithet of सोमस्य (cf RV I, 96, 8 द्रविणोदा द्रविणसस्तुरस्य, X, 64, 16 द्रविणसो द्रविणस्यु·) Geld translates it 'may the rich donor of wealth (drink it)' cf the 9th verse (in I, 15) द्रविणोदा पिपीषति जुहोत etc, the 8th द्रविणोदा ददातु नो वसूनि etc Similarly Venkata, GW take it as gen sing According to RNM (p 595), there are two possible etymologies of द्रविणस्-, i e (a) द्रवि-+नस- 'whose wealth is full of wealth द्रवि धन तेन युक्तं नसं धन येषाम्)', (b) द्रवि-+नस्- givers of wealth' As comparisons he adduces RV IV, 34,5 · नरो द्रविणसो गृणाना 'where नर -=द्रविणस =गृणाना ' But here RNM entirely ignores the accent of नर, which is unaccented How could this form be equated with गृणाना ? On the whole, therefore, द्रविणस as gen sing may be satisfactorily acceptable, it fits in the text and is constantly elsewhere followed by Sā Skanda (द्रविण-=धन-), cf RV I, 96, 8 etc MW (RV III, 7, 10) taking the word as a stem द्रविणस्-, not a compound word, renders it 'bestower of wealth' But he has not shown how so much sense could be deduced from the stem itself Possibly he postulates a stem द्रविणस्- from the stem द्रविणस्य- Otherwise a purely adj, *upajana* स्

could be easily postulated, giving the literal sense of 'wealthy' to the word

धृषित- (°ता RV X, 84, 1) 'bold, powerful' is the sense of this word and used as an epithet of the Maruts But Yāska (X, 30) and RN read it as अधृषिता Semantically this could give the sense 'irresistible' But PP has only धृषिता°, which has been accepted by Sā Now अधृषिता as taken by Yāska, is hardly possible here, for accent then should have been on the 1st syllable

नभन्ताम् (RV VIII, 41, 2) imp 3prs plu 'may perish', literally 'may burst' has not been analysed in PP But Yāska (X, V) takes it as two words viz न+भन्ताम् (=मा, भूवन्) 'may (our enemies) be as if they do not exist' (cf RNM p 740) But √नभ् in the sense of वध-कर्मन् already occurs in *Nigh* II, 19 Hence this error of Yāska is to be corrected

पराक- (°के RV VII, 100, 5) rendered as 'at a distance' (MW), has not been analysed in PP Yāska (V, 9) taking it to be etymologically a compound (cf the English word 'homely' which is the product of the English compound word 'home-like', vide Webster, 1934 *s v agglutinative*) derives it as परा+क्रान्त- (< √क्रम्) 'gone away' पराके पराक्रान्ते Now पराके is the relic of a completely declined word, being loc adv , opposite to अवाके (cf RV 1, 129, 9) Contrary to Yāska, all authorities have derived this word from परा+√अञ्च् 'going away', the declensional pattern of this word is fortunately available in two declined thematic forms अपाका and अपाकात् (cf VPP I, 294) These forms can be constructed from √अच् with the suffix घञ् or preferably अच् with the prefix अप, the meaning of अपाक- and पराक- being about the same

पराच- (°चै RV X, 108, 1) closely related to the above word पराके, and rendered as 'gone for away' RNM (p 906), 'directed or going away or towards some place beyond' (PW etc), has not been analysed in PP which does not analyse all related words such as उच्चै, नीचै. etc indicating that these words had ceased to be felt as compound words by the Vedic speaker of the day That the non-analysis of such words had become universal among PP., is indicated by a prescription in APrā (p 136), that 'a word derived from √अञ्च् with its suffix elided is not divided' अञ्चतौ लुप्तप्रत्यये नेङ्गयन्ते ह कदाचन These words are instr plu used adverbially from adj stems उच्च-, नीच-, पराच- etc It is curious that while Yāska(XI,25) derives पराके from the verb √क्रम्, he derives पराचै. < परा+√अञ्च् पराचै पराञ्चनै, च् of पराचै suggested to him √अञ्च् easily Similarly, Sā (on RV X, 108, 1) derives it as पराञ्चनै rendering it as 'intensely moving'. Words of the पराचै type have been formed from the root √अञ्च् with the suffix -क though WSR (p. 1) does not give them under the root √अञ्च्, because

they have been always formed with a prefix, Whitney's scope being non-prefixal forms

परिचक्ष्य- (°क्ष्यम् RV VII, 100, 6) has been rendered 'to be despised or disapproved' by PW etc and has been read as an unanalysed परिचक्ष्यम् in PP But Yāska (V, 8), in his exposition of this word, first starts by reading it as अपरिचक्ष्यम् and renders it as अप्रख्यातम् 'not understood, indescribable' किं ते विष्णोऽपरिचक्ष्यम् अप्रख्यातम् अप्रख्यापनीयम् Then he has an alternative reading as परिचक्ष्यम्, rendering it as 'something praiseworthy' किं ते विष्णो प्रख्यातम् प्रख्यापनीयम् Sā, though he reads परिचक्ष्यम्=प्रख्यापनीयम् 'to be proclaimed, to be described with praise', adds the explanation that it is indescribable अप्रख्यापनीयमेव तद्भवति MW has no entry for अपरिचक्ष्य-, he reads only परिचक्ष्य- RNM (p 361) does not notice this variation in Yāska's text he renders परिचक्ष्य- as equivalent to अप्रख्यापनीय- 'indescribable' It is not clear whether Yāska had actually two different readings here before him If he read it as अपरिचक्ष्यम्, his reading was evidently wrong, for the accent in such a negative gerundive form was expected to be on the final syllable by Pā VI, 2, 160 कृत्योकेष्णुच्चार्वादयश्च The PP reading is thus definitely a corrective for this case

पृतनाज्- (°जम् RV X, 178, 1), rendered as 'rushing to or in a battle' (MW), has not been analysed in PP Yāska (X, 28) connects it with the verb √जि पृतनाजितम् rendering it as 'a victor of a battle', unless it was only a paraphrase of the word and not a derivation Sā on RV (*l c*) in view of Yāska's derivation of पृतनाज्यम् (IX, 24) as पृतनानामजनात् (cf Ch. III, p 42), connects it with √अज् 'to move or throw', rendering it as 'one who drove out or won the enemy's armies' 'पृतनाना शत्रुसेनाना प्राजितार प्रगमयितार जेतारं वा, अज गतिक्षेपणयो ', GW and others render it as 'rushing to the battle' But Sā, while commenting on RV IX, 87, 5, renders it as पृतनानां जेतृ- 'victor of battles (=पृतना-+√जि), which is against the accent, the actual accent being on आ Again, if √जि had been the root of the last member, PP would have analysed the word The silence of PP here is an indication that the word has nothing to do with √जि Also cf p 107

प्रमगन्द- (°न्दस्य RV III, 53, 14) rendered as 'a usurer', has not been analysed in PP. The way in which Yāska (VI, 32) has derived the word, viz 'he who gives(-द), saying, 'it will come to me' मामागमिष्यति, <माम्+आ + √गम्, is so artificial that it sounds like the प्रत्याहार- system of Pā Nevertheless most of the commentators have accepted this derivation Only the वाररुच निरुक्त, though following the same system of etymologizing, renders it a bit differently 'he who greatly pleases only himself' प्रकर्षेणात्मानमेव यो मादयति' and not guests etc नातिथ्यादीन्, deriving the word from प्र+√मद् But this derivation, artificial as it is, takes no account of the ग् of प्रमगन्द- It was not the scope of PP to hazard the analysis of such obscure words Also cf pp 25, 103 101

प्रस्कण्व- (°ण्वस्य RV I, 45, 3) analysed by GW as प्रस् कण्व, taking it as 'a descendant of Kanva', has not been analysed in PP There is no doubt that प्र, when it was definitely a significant prefix, was often separated in PP, e g प्रस्रवाण- in RV I, 55, 4 has been separated in PP as प्रऽस्रवाण- Now Pā in VI 1, 153 प्रस्कण्वहरिश्चन्द्रावृषी, prescribes the insertion of an infix स् between प्र and कण्व- and between हरि- and चन्द्र-=हरिश्चन्द्र-, when these two words were the names of a Rsi This observation of Pā probably throws some light on the hesitation of the PP to analyse प्रस्कण्व- For if the compound was etymologically equivalent to प्र+कण्व-, in what form could it be rendered in PP ? Could स् be deleted, if the actual form of the word as a *prātipadika* was to be presented ? If not, how could प्र be detached from it ? Surely स्कण्व- was an impossible form In spite of this difficulty which the PP had probably to face, Yāska (III, 17) analyses प्रस्कण्व- as प्र+कण्व, प्र implying the sense of progeny, Yāska illustrates this use of प्र in प्राग्र- 'with the tip forward', so 'Kanva forward' meant the progeny of Kanva प्रस्कण्व कण्वस्य पुत्र कण्वप्रभव, यथा प्राग्रम् But Yāska's etymology here still leaves us in the dark as to the actual form of the word if it had been analysed in PP Possibly Yāska would not have analysed it at all in PP Also cf p 140

भूरिदावत्तर- (°रा RV I, 109, 2) being in the sense of 'much-giving', has been partly analysed by PP as °वत्ऽतरा The technique of PP, in the analysis of such words, is restricted only to one division, cf the analyses वीरवत्ऽतमम् (RV I, 1, 3), चित्रश्रवःऽतम (RV I, 1, 5) It is a technique pointed out by the VPrā (V, 2), viz that *-tara* and *-tama* in the sense of excess, are preceded by an *avagraha-*, unless the word दक्षिण occurs तरतमयोश्चातिशयेऽदक्षिणप्रत्यासङ्गे But the further analysis of भूरिदावत्ऽतर possibly involved another difficulty How could भूरिदावत्- be analysed ? PW GW analyse it as भूरि-दा वत्-, but they have given no parallels of a stem दावत्- Cf. WSR (p 72), who gives no stem दा- with -वत्, but only *-dǻvan-* or *-dāvan-* Kātyāyana on Pā VIII, 2, 17, referring to भूरिदावत्तर, sets up the stem -दावन्-, prescribing the augment तुट् after भूरिदावन्- So, though Yāska (VI, 9) renders °रा as 'बहुदातृतरौ' (cf Sā अतिशयेन बहुधनस्य दातारौ 'givers of abundant wealth'), 'much-giving', possibly he only paraphrases the word here, without attempting to analyse it Hence it may be supposed that the difficulty of setting up the proper stem for भूरिदावत्- in analysis further aggravated PP's difficulty of a more detailed analysis of भूरिदावत्तरा

मातरिश्वन्- (°श्वा RV VI, 8, 4), an epithet of Vāyu, has not been analysed in PP It is evidently an अलुक् समास, being rendered by Yāska (VII, 26) as 'that which breathes in the atmosphere' or 'that which breathes quickly', (cf Ch III Type U s *v.*). GW renders it as prob. 'growing in the *mātarí*,'

i e in the fire-stick', being rather an epithet of Agni (cf RV III, 29, 11) The utter silence of PP 's technique on this word is bewildering to the Vedic student For granted that मातरिश्वन्- was not, strictly speaking, a compound, for it already, by itself, stands in an analysed form, was there nothing in PP 's technique to represent the fact of its being an analysed form ? When it could afford to analyse a word like ऋषिभि into ऋषिऽभि , what prevented a similar division of मातरिश्वन्- ? Was the obscure nature of -श्वन् responsible for this non-analysis ?

रोदसी- (°सी RV V, 56, 8) rendered by Yāska (XI, 49) as 'wife of Rudra, the sense of the word being in the singular number, has been presented in PP as रोदसी with a fine distinction suggested by the use of इति elsewhere (cf रोदसी इति RV 1, 167,4), implying that the word was not to be taken in its usual, dual sense, though the form appeared to be dual So here PP has come to the help of Yāska There are four such references to the sing occurrence, viz RV I, 167, 5, V, 56, 8, VI, 50, 5, 66, 6, GW adds I, 167, 4, (where he reads °सीम्), and again points out four more references under रोदसी- in sing according to him This holds good in the case of PP of every Veda, cf AV I, 32, 3, where the du use of रोदसी occurs (cf Pā I 1, 11) Also cf Ch III, Types O, U *s v*

वनस्पति- (°ते voc RV II, 37, 3), has not been analysed in PP, but has been separated by GW as वनस् पति- (वनस् prob a form of the gen of वन-, cf रथस् पति-) 'king of the wood, a forest' here Similarly Yāska (VIII, 3) explains it as 'the protector of forests' . वनस्पत इत्येनमाहु , एष हि वनानां पाता वा पालयिता वा In the same way Sā also renders वनस्पते as वनानां पते 'O Lord of forests' We are not sure how PP may have explained it, but what actually withheld him from analysing it, is torturing indeed, in view of the fact that शुभस्पती (RV I, 3, 1) has been separated in PP as शुभ॰। पती इति Could not वनस्पते be taken in the same category as शुभस्पती ? If not, why ?

वराह- (°हम् RV I, 61, 7) rendered as 'a boar', has not been analysed in PP Yāska (V, 4) interpreting वराह- in RV I, 61, 7 as 'a cloud', derives <वर- 'water'+आ+√हृ 'to bring', lit 'one who brings down water as food' वराहो मेघो भवति, वराहार He cites a Brāhmana in support of this fanciful interpretation, referring to a legend in a Brāhmana that the cloud had brought food 'वरमाहारमहार्षीदिति च ब्राह्मणम्' But if we compare a number of parallel Vedic passages, it will be evident that वराह-, literally meaning 'a boar', was metaphorically used in the sense of 'a cloud' Thus in RV 1, 114, 5, Rudra is called the वराह- of heaven, referring to his fearful appearance NS, interpreting this passage, renders वराह- here as 'like a cloud' or 'boar-shaped' मेघसदृशम्, सूकरसदृश तदाकारम् Sā renders वराह- here as 'having strong limbs like those of a boar' Similarly cf RV X, 8, 4, and also Ch. III, Type B *s v*

वाताप्य- (°प्यम् RV IX, 93, 5) rendered as 'water', or swelling, fermenting', as an epithet of Soma, has not been analysed in PP Yāska (VI, 28) explains its literal meaning as 'increased by the wind', deriving the word from वात-+आ+√प्यै वाताप्यमुदक भवति, वात एतदाप्याययति As the word has been used as an epithet of हरि-, सोम, रयि- etc, PW GW render it as 'swelling and fermenting' In RV X, 105, 1, PW and GW take it in the abstract sense, i e 'a swelling' . PW renders वाताप्य- as 'swelling the wind', referring to Soma as fermenting But there is another series of etymologies which take आपि- 'friend' as the basis of the second element of this word Thus RNM (p 511) says "in RV I, 187 hymn, Soma has been addressed as वातापे 'one whose friend is wind' वात आपिर्यस्य the wind is very helpful to Soma, growing on the mountain, वातापेरिदं वाताप्यम् 'a plant like Soma, excellent, that is वाताप्यम्' ' Similarly Bergaigne (*Relig.* I, 171) renders it as 'friendship of the wind' वात-+आप्यम् Geldner (KZ XXVII, 216) renders it as 'desired company' वातमाप्यम् In favour of this latter series of etymologies it may be said that आप्य- has been actually used in RV in the sense of alliance, friendship etc cf PW GW etc, so that a metaphorical sense of 'friendship' in this word is not unthinkable Also cf Ch III, Type G *s v*

विवस्वत्- (°स्वत RV VI, 8, 4) being not analysed in PP and as an epithet of Āditya-, has been separated by MW as विऽवस्वत्- 'shining forth', being derived from वि √वस् 'to shine' present विवस्ते 'shines' So Yāska (VII, 26) takes it as a separable compound, having the quality of विवसन-, विवस्वत आदित्यात्, विवस्वान् विवासनवान्, which RNM (p 582) explains as 'the dispeller of darkness' Here the question arises, when PP so often detaches prefixes from radical forms, what prevented a similar analysis here ? Was वि, here considered by some authorities to be a reduplicative syllable, irregularly formed ? Also cf Ch III, Type E *s v*

विश्पति- (°तिम् RV I,164,1) has not been analysed in PP PW GW etc analyse it as विश् पति- 'the chief of a settlement or tribe', according to RNM (p 319) the literal rendering is 'king of the worlds' Yāska (IV,26, XII,29) analyses it as विश-+पतिम् 'all-protector' विश्पतिं सर्वस्य पातार वा पालयितारं वा, cf also विश्पति- (RV X 135, 1) सर्वस्य पाता वा पालयिता वा Sā on RV I, 164, 1 similarly renders it as 'protector of the subjects, i e people' विशा प्रजानां पालयितारम् The problem released by the silence of the PP on this word is In what form could the PP analyse this word ? Was any stem like विश्- already arrived at by PP convention ? If so, in what form could it appear in PP technique ? Who knows some such debates may have been held before the PP decided to leave the question of analysing open by keeping the word unanalysed ?

विषूचीना- (°ना RV I, 164, 38) rendered as 'going apart or in different directions', has not been analysed in PP, but PW etc connect this word with विष्वञ्च्, which they analyse as विषु-+अञ्च्- moving in various directions', while Venkata also renders विषूचीना as विष्वगञ्चनौ, with the same literal sense Yāska (XIV, 22) interprets only the literal meaning of this word as 'going on all sides' or 'going a great deal' विश्वगामिनौ बहुगामिनौ वा Thus, though his interpretation here was only a paraphrase, he may have had the same etymology in mind Sā's paraphrase सर्वत्र गामिनौ 'going everywhere' points to the same direction

वैश्वानर- (°नरस्य RV I, 98, 1) an epithet of Agni, rendered by GW as 'pertaining to the whole of humanity', has not been analysed in PP Perhaps PP could have analysed the word if the approach of ancient Indian etymologists to this word had been clearly similar to that of GW But the concept 'pertaining to the whole of humanity' is foreign to Vedic concept of Agni Yāska and Sā, while deriving the word from विश्व +नर-+√नी or √ऋ, present a concept of Agni which postulates him as an active agent (N VI, 21 विश्वान् नरान् नयति, अपि वा प्रत्यृत सर्वाणि भूतानि, Sā on RV I, 98, 1 वैश्वानरस्य विश्वेषां नराणां लोकान्तरनेतृत्वेन स्वामित्वेन वा सम्बन्धोऽग्ने 'either one who leads mankind or one who approaches mankind' This concept, however, is not presented by the word as it stands, and so the expression being obscure, even विश्वानर- has not been analysed in PP, though विश्वावसु- under RV X, 85, 21 has been analysed there While commenting on वैश्वानरस्य *op cit*, Sā quotes Pā VI, 3, 129 · नरे संज्ञायाम्, which prescribes the lengthening of the final अ of विश्व- before नर- If we take विश्वानर- as the basis of the word, वैश्वानर- could be derived from it as an adj (cf Pā IV, 3, 120 तस्येदम्) But this mechanical formulation could hardly bring to light the essence of the word Perhaps the 'agnostic' attitude of the PP could be read in its non-analysis of the word Durga, commenting on Yāska's (VII, 2) observation 'or he may have been just विश्वानर' अपि वा विश्वानर एव स्यात् प्रत्यृत सर्वाणि भूतानि, suggests that there may have been a deity named विश्वानर-, his son is this वैश्वानर- RNM (p 561), commenting on this remark, further suggests that Durga's text of Yāska's may have the word 'तस्यापत्यम्' after 'भूतानि' so that possibly Durga is rendering here Yāska's actual altenative opinion about वैश्वानर, viz that विश्वानर- may have been the name of some deity, whose son was this वैश्वानर- But RNM has not offered any positive argument in support of this suggestion

व्यचस्वती- (°ती RV X, 110, 5) This word, commonly translated as 'extensive', has been analysed by Yāska (VIII, 10) as वि+√अञ्च् व्यञ्चनवत्य and the rendering of Sā व्यचस्- 'comprehending, extending', >व्यचस्वती· 'having an

extension' व्यचो व्यापन तद्वत्', has been done in the same spirit But PP does not analyse this word—a fact which may be suggestive, for WSR (p. 166) sets up a verb √व्यच् 'to extend' and a study of the following forms in the connected list will indicate that nothing but a verb √व्यच् could be postulated therefrom विव्यचत्, अविव्यक्, अविव्यचु, विव्यचन्त, विव्याच, विव्यक्थ, अव्याचि, वाव्यच्-, विव्यचिष, 'व्याचय Could √अञ्च् be conceivably postulated from any of these forms ? May it not, then, be supposed that PP had a verb √व्यच् in mind when he desisted from anlysing this word ? Now the *Dhātupātha* has a verb √व्यच् in the sense of व्याजीकरणे 'to cheat' This meaning may be the psychological side of 'extension' (cf Hindi जाल फैलाना 'to entrap') which, in the physical sense, may have been the meaning of the verb √व्यच् during the Vedic period

शिरिम्बिठ- (°ठस्य RV X, 155, 1) which is rendered as' a cloud', or sometimes taken as a proper name, has not been analysed in PP Yāska (VI, 30), interpreting it as 'a cloud', etymologically explains it as 'that which is broken in the atmosphere' 'शिरिम्बिठो मेघ, शीर्यते बिठे, बिठ बीरिटेन व्याख्यातम्' For the origin of बिठ- as 'atmosphere', he in V 28 connects it with बीरिट- 'atmosphere', which he has derived from √भी or √भास्+तति-(<√तन्) 'an expanse of light or the awful' बीरिटमन्तरिक्षम्, भियो भासा वा तति. Evidently it is a very loose etymology. Sā merely follows Yāska's interpretation As a proper name (cf Venkata, Sā, GW) it occurs as the name of a son of भारद्वाज He is the Rsi of this hymn (cf Yāska's alternative explanation) RNM (p 517) says in this connection "शिरिम्बिठ may be originally the name of Indra, and may, in this passage (RV X, 155, 1) be the name of a king, and अरायि- may be the name of a woman inimical to him The poet says 'I will drive you out with the help of the soldiers of शिरिम्बिठ' " The proper name शिरिम्बिठ, having become stereotyped perhaps generations before, and so difficult to analyse, was, therefore, beyond the scope of PP

शुरुध्- (°रुध RV IV, 23,8) rendered as 'invigorating draughts, or water', (PW GW etc) has not been analysed in PP MW says 'probably' it is connected with √श्रृध् 'to moisten', but WSR (p 176) shows no example of a vocalic correspondence of उ of √*शुर् with ऋ of √श्रृध् Yāska (VI, 16) offers a hyper analytical etymology of शुरुध्- 'water' by interpreting it as 'that which prevents pain' शुरुध आपो भवन्ति, शुच संरुन्धन्ति (< शुच्- +√रुध्) But PW, GW Mac *Ved Gram* (p 200) derive it from √श्रृध् with *svarabhakti*, though evidence for such a *svarabhakti* has not been given RNM (p 476) says on this word "शुरुध occurs 10 times in RV In 9 verses, it means 'gift, wealth', cf RV VII, 62, 3 वि नः सहस्र शुरुधो रदन्तु, ऋतावानो वरुणो मित्रो अग्निः ' .. may give us thousands of gifts (शुरुधः)' " 'Gift' may have been the metaphorical meaning of शुरुध here,

but RNM 's comments throw little light on the literal meaning of शुरुध. He tends to interpret words from the spirit of the passages concerned, and sets little value on etymology

श्रद्धा- (°द्धया RV X, 151, 1) 'faith', has not been analysed in PP, though it is curious that even *Nigh* (III, 10) gives a separate name श्रत्- or श्रद्- as a name of सत्य- Possibly PP 's difficulty was the second element of the word, i e -धा- In what form could this be put in PP ? Yāska (IX, 30), with a brilliant etymological insight, takes it as a divisible compound, so called from 'putting reliance' श्रद्धा-, श्रद्-धानात्, but possibly it was only an etymological explanation on his part, and as a Padakāra he may have adopted the technique of PP

समद् (°मद RV VI, 75, 2) 'furious', being an epithet of (enemy's) army, has been analysed as सऽमद् in PP Yāska (X, 17) has two alternative separations, e g (a) स+मद्- 'raging together' (< √मद् 'to rage'), or (b) सम्+√अद्, lit 'devouring each other' Authorities have accepted either etymology, but Yāska's alternative analysis, in spite of the single analysis in PP, indicates that PP 's technique was not so rigidly or literally followed in etymologizing and that discretion often ruled in these matters.

सस्नि- (°स्निम् RV X, 139, 6) rendered as 'bestowing or showering', referring to a cloud, has not been analysed in PP Yāska (V, 1) rendering it as 'a cloud', derives it < √स्ना i e 'one bathed with water' संस्नातं मेघम् Sā on RV X, 139, 6, accepting this derivation, expounds the word as 'a cloud, giving a copious bath to the whole world,' being itself bathed with water' सस्निम् अद्भिः सस्नतम्, प्रकर्षेण सर्वस्य जगत स्नापयितारं मेघम् And Pā mentions the patterns of the सस्नि- type in III, 2, 171 The initial accent of सस्नि- etc suggests that it was formed with the -किन् suffix mentioned in this sūtra, (cf दधि- WSR p 82) Besides, Venkata also supports this derivation RNM (p 327) thus explains this derivative sense of सस्नि- 'the cloud is said to be bathed with, i e full of water This word has been constructed on the pattern of ददि-, पपि-, ययि, जग्मि- जज्ञि- etc from √स्ना with reduplication This सस्नि- occurs 9 times in RV, of these, two occurrences signify 'bathed', i e 'dazzled', 6 occurrences signify 'powerful', in one occurrence the sense cannot be determined " Others, like PW GW etc derive it from √सन् 'to bestow', to which the same suffix -किन् may have been added, but the sense from √स्ना seems to be more consistent with a poetical passage, describing the saturation of the atmosphere with showers of water and suggesting, by implication, various meanings like 'comfort, well-being, gifts etc', in accordance with the context

सुष्वयन्ती- (°न्ती RV. X, 110, 6) The meaning as well as the formation

of this word is very obscure Applied as an epithet to day and night, it has been rendered by Yāska (VIII, 11) either as 'smiling' or 'giving a (sweet) sleep' (< √स्मि 'to smile' or √स्वप् 'to sleep' सेष्मीयमाणे इति वा सुष्वापयन्त्याविति वा) It is not clear whether his explanation is etymological or only a literary paraphrase Sā on RV X, 110, 6 explains it etymologically as सु+अयन्त्यौ 'going well', i e 'welcoming' or स्वापयन्त्यौ 'making one sleep', with irregular elision of प् सुष्ठु अयन्त्यौ गच्छन्त्यौ, यद्वा स्वपेर्ण्यन्तस्य वर्णलोप, सुष्वापयन्त्यौ The PP form सुष्वयन्ती, though not analysing the word, is interesting, as it may, to some extent, support Sā's first derivation सु+अयन्ती- but the occurrence of another सु before स्वयन्ती renders this explanation inadequate RNM (pp 616-7) derives the word from √स्वि 'to press Soma juice', consequently 'to give', स्वयम्=दानम् 'gift' This sense of the word, he says, occurs in several places, as in RV IV, 2, 42, सुष्वये 'to the giver', in RV VII, 36, 6 सुष्वयन्त 'give good things' But the postulation of a verb √स्वि 'to press' has not been demonstrated by the author It is interesting to note in this connection that a connected tense form सुष्वयन्त occurs in RV VII, 36, 6 This form has not been entered by WSR (p 187), perhaps his postulation सुष्वि- is related to this form Modern authorities like PW, GW, MW and Barth derive सुष्वयन्ती from √सु or √सू 'to press, give birth to, or stimutate', but the occurrence of य in the word creates a baffling difficulty in the acceptance of this derivation WSR has shown under neither of these two verbs any form thereof with a य PP's reading सुष्वयन्ती seems to be suggestive here May it not be postulated as denominative of स्व- 'welcoming as one's own'—a unique relic connected with स्वयु, an epithet of Indra, 'ruling of one's own free will'? (cf MW *s v*) Against this postulation may be noted सुष्वाण (RV IX, 6, 8) and सुष्वितराय RV VII, 19, 1, but the presence of य in सुष्वयन्ती may indicate it to be of the denominative type

सौमनस- (°से RV X, 14, 6) has not been analysed in PP, and its meaning has been differently explained, e g as प्रीत- or भद्र-' kind or favourable attitude', by Udgītha and Venkata and as 'benevolent attitude' कल्याण-मनस्- by Yāska (XI, 11) It was evidently taken as a divisible compound by these latter authorities Sā, explaining the word in his comment on RV I, 76, 2, derives it from सु-मनस्- adj + the suffix अण् in the sense of भावे PW etc. similarly derive it <सु-मनस् The PP of the RV, by some convention, does not analyse *taddhita* compounds like सौमनस-, though the PP of the TS does separate them here and there.

स्वसर- (°राणि- RV I, 3, 8) This word, being not analysed in PP, has many meanings in various contexts, e g 'day, house, stable, way, body, nest, soul' Yāska (V, 4) derives it first from स्व-+√सृ, lit 'moving by oneself' when signifying the 'day' or from स्वर्+√सृ caus 'one moved by the sun',

also in the same sense स्वसराणि अहानि भवन्ति, स्वयं सारीणि, अपि वा स्वर् आदित्यो भवति, स एनानि सारयीत Perhaps it would be safer to take 'a house' as the proper meaning of the word, for 'house' could be easily adapted to any sense in several contexts, with this meaning, the derivation offered by PW from स्व+सर- 'one's own resort, a stall, fold, one's own place, house' seems to be considerably acceptable Also cf Ch III, Type U *s v*

स्याल- (°लात् RV I, 109, 2) rendered as 'the brother of a bride', has not been analysed in PP One of the derivations offered by Yāska (VI, 9) refers to the wedding ceremony, स्याल- being so called because he throws fried rice from the winnowing-basket during the wedding ceremony स्यात् लाजान् आवपति Now स्य- in the sense of a winnowing-basket actually occurs in *S'āṅkh -Gṛhya-Sūtra*, 1, 13, 15, and the derivation of स्याल- from this स्य-, in the sense of 'pertaining to the winnowing-basket' by an adjectival suffix आलच् (cf रसाल-, वाचाल-) is formally not unthinkable RNM (p 456) refers to one of the derivations of स्याल- by Kṣīrasvāmī in his commentary on the *Amarakośa* He derives it from √स्यम् 'to deliberate (वितर्के)' The स्याल- is so called because 'he goes to his sister's husband either to ask for money or to offer money, thus he keeps deliberating ' But how could it be determined whether स्याल-, which occurs only once here in RV had this particular meaning ?

स्वस्ति- (°स्तये RV I, 1, 9) This word has not been analysed anywhere, except in SV PP, where it is separated as सुऽअस्ति-. Yāska (III, 21) similarly analyses it as सु+अस्ति- in the sense of 'honourable existence' अस्ति· अभिपूजित., सु अस्ति इति PW expounds it as सु-अस्ति- 'well-being' It is a notable fact that in several occurrences of the forms of √अस् of this type, the initial vowel अ of the verb is dropped, e g अभिष्टि-, स्ति- etc But in occurrences in which this अ is not dropped, we may postulate the existence, side by side, of an अकित् suffix, which did not permit the elision of this अ In most of the textual occurrences, the form is pronounced सु-अस्तये metrically[1] PW, however, renders स्ति- (RV) as 'dependent, servant (=staff)', comparing the word to Av *śti*, so that one may be led to suppose that स्वस्ति- meant 'wealth and servant', but then the difficulty of स्वस्ति being a fem sing form has to be faced Could fem sing be taken here in the collective sense ? If so, any parallels from the Vedic language ?

1 RNM (p 231), however, says 'स्वस्ति is not to be rendered as सु+अस्ति, but स्व-+स्ति, स्व=स्ति=धन=wealth, स्वस्ति means 'abundant wealth, opulence', स्वस्तये 'for the sake of opulence' But while the setting up of स्व- as a stem here is interesting, the reasons for taking स्ति- in the sense of wealth have not been given Moreover, this sense proposed has the defect of superfluous repetition

(e) Conclusions from the above specimens

The above specimens, it may be presumed, are sufficiently considerable to give us an idea of the bearing of PP on Vedic philology in general and on Yāska's *Nirukta* in particular. In the first place, it cannot be denied that PP has been occasionally helpful to Yāska, thus रोदसी (p 171) as treated by PP definitely gave a clue to him that this word in the passage concerned was in sing number. Though it must be admitted that Yāska was not a blind follower of PP, as may be gathered by his alternative analysis of समद्- (p. 175), he accepts the analysis of PP only when he considers it to be neccessary, offering his own alternative analysis when occasion requires it But PP is bound to be an indispensable guide for all students of Yāska, mainly as a controller and a corrective, as the following consideration will show .—

(i) नभन्ताम् (p 168) has been erroneously separated by Yāska into न+भन्ताम् The non analysis of नभन्ताम् in PP , confirmed by the occurrence of √नभ् in *Naigh* , has proved to be a corrective for Yāska's postulation

(ii) By not analysing व्यचस्वती- (p 173), PP could prevent the hasty etymologist from rushing into the derivation वि+√अञ्च् and strengthen the postulation of √व्यच् as origin of the word

(iii) By presenting the first element of उषासानक्त- (p 164) as उषस्-, PP has offered to all Vedic students the correct pronunciation of the actual word, apart from metrical usage

(iv) PP 's non-analysis of पृतनाज्- (p 169) could correct Yāska's error of his possible derivation from √जि

(v) PP 's only reading परिचक्ष्य- (p 169) could prevent the student of Yāska from reading any negative expression in the original text If the word did give a negative sense, it could be only by implication

(vi) PP 's presentation of सुष्वयन्ती- as सु-स्वयन्ती- (p 175) could not only correct impossible derivation as from √स्मि and √स्वप्, but also possibly suggest an etymology from स्व- construed as a denominative form

Secondly, a study of the above specimens will bring to light, for the first time, a full perspective of the actual difficulties of PP It may appear at first sight as if the specimens given above are beyond the scope of PP, for most of these specimens have not been analysed therein But a little reflection will show that most of the specimens present to us the difficulties which not only PP but all Vedic etymologies have to face, as the following considerations will show —

(i) Many of the above specimens are obscure words, and it was presumably laid down as a technique by PP , that words of obscure origin

should not be analysed This could be immediately gathered from a very interesting passage in APrā. (p 134) stating that words which are doubtful, in which some letters have been elided or which have been deformed, should not be analysed · सदेहाद् वर्णलोपाच्च व्यत्ययाच्चावगृह्यन्ते A similar precept has been given by VPrā (V, 34) पाङ्त्रान् सशयात् From the above specimens, the non-analysis of words like चन्द्रमस्- (p 165) and स्वसर- (p 176), for which Yāska gives several alternative derivations, now reveal to us, though only partly, the deliberate plan which had witheld the PP from analysing these words

(ii) Another interesting principle laid down by the same APrā was that a रूढि word like ककुभ्- should not be analysed रूढिशब्दार्थसज्ञा ये नेङ्गयन्ते ककुभादय· [cf (b) 'The Conventions of PP and (iv) in the preceding p] A reference to पराचै (p 168) will show how words like उच्चै, नीचै. were not analysed Though the Padakāras were fundamentally etymologists, theirs was a restricted etymology, which did not trespass the bounds of those words which the genius of the language had, in the mind of the common speaker, established as single, unanalysable words

(iii) One can imagine the mental struggles and debates among Padakāras about the analysis of even already formally analysed words like मातरिश्वन्- (p 170) What on earth led them to withhold the analysis of words like मातरिश्वन्-? Apparently it was the second element of the word which was a difficulty here In what form could it be postulated? Similarly, a word even otherwise analysable, e g प्रस्कण्व- (p 170) let loose problems of presentation as detailed above The second element of श्रद्धा- in श्रद्धया (p 175) was another difficulty of a similar nature

(iv) Presentational difficulties involved in the analysis of words like विश्पति- (p 172) presumably forced PP to a non-commital attitude by not analysing the words concerned

(v) Sometimes variants of words like आघृणि (p 161) may have prevented the PP from analysing

Thirdly, the above specimens indicate what a world of further researchers awaits all students in the Vedic field While interesting derivations of words like स्वस्ति- (p 177) by RN open up further fields of investigation, a further study of the type of bi-prefixal gerundives like अभि संचरेण्य- (p 159) enriched by a copious list in APrā, holds out prospects of important results Thus several words not analysed in PP are really problems for all Vedic researchers

INDICES

I—Index of Words Etymologised by Yāska

(Figures refer to the pages of this book. The sign * marks etymologies acceptable to comparative philology)

II—Reverse Index of Words Etymologised by Yāska

[(1) Every word is shown as analysed by Yāska with its suffixal element typographically made prominent (2) In the absence of specific mention by Yaska, the suffixal element in almost all cases, has had to be shown as such by the Editor (3) The words prefixed with the mark ? are of doubtful grammatical analysis (4) The words with the mark × at the end are said to have lost their suffixes]

III—Index of Basic Vocabulary of Yāska's Etymologies

(Prefixed † and ‡ signify, respectively, (1) roots not read in Paninian *Dhātupātha* and (2) roots given new meaning by Yāska As owing to typographical difficulty, the accents of the Vedic words could not be marked in this Index a reference might be made to the Index I (pp 183-192) where the same have been marked)

IV—Index of Comparative Linguistic Vocabulary

(As owing to typographical difficulty, the accents of the Vedic words could not be marked in this Index, a reference might be made to the Index I (pp 183-192) where the same have been marked)

(A) Indo-European Languages

1 Albanian

2 Anglo-Saxon

3 Armenian

4 Bulgarian (old)

5 Cornwallish

6 English

7 Gallic

8 German

9 Gothic

10. Greek

11 Icelandic

Modern Ice

Old Ice

12 Irish

Middle Irish

Old Irish

13 Latin

14 Lettish

15 Lithuanian

16. Norwegian

17. Ossetic (Western)

18 Prussian (Old)

19. Russian

20. Serbian

21. Slavonic (Old)

22 Swedish

Swedish (dial.)

23. Tocharian

24 Welsh

(B) Indo-Iranian Languages

1 Avestan

2 Persian

3 Pahlavi

(C) Indo-Aryan Languages

1 Pali

2 Panjabi

(D) Basic Indo-European Postulates

APPENDIX

A few supplementary notes on the words as etymologised or annotated by Yāska are given below —

Type C (*cf. pp. 36-39*)

Words, indicating Yāska's poverty of imagination —

गृध्र- (°ध्राणाम् RV IX, 96, 6, आदित्य , गृध्यते स्थानकर्मण , N XIV, 13) 'the sun', is traced to √गृध् 'to stand' The verse plainly refers to Soma, comparing him to a श्येन- among गृध्रs It has nothing to do with आदित्य-

चित्- (चिद् असि YV IV, 19, चितास्त्वयि भोगा , चेतयसे वा, N V, 5) Yāska following both the Yājñika tradition and the metaphorical implication of the same, *viz*, सोमक्रयणी- and मनुष्य-गवी- (cf TS VII, 1, 7, 4 यद्धि चेतयते तद्वाचा वदति, MS IV, 2, 5, *Ap-S'r* IV, 10, 4 etc where it is enumerated as one of the seven human cows—'thought'), traces it to √चि 'to gather' when an animal is intended, i e 'one in whom all the enjoyments are stored', while to √चेतय् 'to stimulate' when 'thought' is intended, i e 'that which stimulates the mind for expressing in speech', cf the note on असु- on p 37 , also p 44 *s v* चित्त and p 53 *s v* सचय्

हरि- (°रय: RV I, 164, 47 , ⌊आदित्यस्य रश्मय⌋ हरणा., N VII, 24) 'a bay steed', i e ray (of the sun), is traced to √हृ 'to take away', i e 'it takes away moistures' cf p 54

Type D (*cf pp 39-54*)

Words, the etymology of which would be entirely acceptable to comparative philology —

उदक- (°कम् उनत्तीति सत , N II, 24) 'water', is traced to √उद्,न्द् 'to wet', cf p 42 *s v* उत्स-

*ओम-(ओमास. ⌊voc⌋ RV I, 3, 7, अवितार , अवनीया वा, N XII, 40) 'protector', is traced to √अव् 'to protect', cf pp 11, 43 *s v* ओमन्-, also p 42 *s v* ऊति-

कारु- (°रु RV IX, 112, 3, कर्ता स्तोमानाम् , N VI, 6) 'a poet', is traced to √कृ 'to praise' (cf PW GW etc) Here Yāska explicitly assigns the sense praise to √कृ WW connects कारु- with Indo-Eur *qar-, qarā-* 'to praise loudly'

गिर्- (गिर. RV VIII, 92, 21, स्तुतय गृणाते , N I, 10) 'praise', is traced to √गृ 'to praise', cf p 5 *s v* जरितृ-

गुहा- (°हा RV I, 164, 45, गूहते , N XIII, 9) 'a cave, secret place', is traced to √गुह् 'to conceal', cf p 44 *s v* √गुह्

गोपयत्य- (°त्यम् RV VIII, 25, 13, गोपायितव्यम्, N V, 1) pot pass pt 'to be protected' is traced to √गुप् > गोपय (instead of √गोपाय) 'to protect', cf WW I 562, which connects √गुप् with Av *gufra-* 'deep'

तत- (°त RV X, 112, 3, सन्ताननाम, पितुर्वा पुत्रस्य वा, N VI, 6) 'offspring–whether father or son', is derived from √तन् 'to extend', cf pp 17, 45 *s v* तनय-

तरुतृ- (°तारम् RV X, 178, 1, तारयितारम्, N X, 28) 'impeller', is traced to √तॄ > √तारय् 'to lead across' (cf Pā VIII, 2, 34) WW I, 733 cites Lat *termen*, Eng *term*, cf सुतर्मन्- 'crossing well', cf p 45 *s v* तिरस्-

तृण- (यत्किञ्चित् तृन्दयात् तृण तत्, N I, 12, 13) 'grass', is traced to √तृद् 'to cut', i e 'that which is cut' This etymology goes back to Indo-Eur *(s)ter-* 'a stiff, picking plant', cf Mod Irish *trāinīn* 'a small blade of grass', Old Slav *trǐnŭ* (*trbnb*) 'thorn', Eng *thorn*

दंश- (°श दशते, N I, 20) 'gadfly', is traced, to √दश् 'to bite', and goes back to Indo Eur *denk̂-* 'to bite', cf Av *daça* 'gadfly', Gr *dáknō* 'I bite'

दानु- (सुदानव RV I 39 10, कल्याणदाना, N VI, 23), Yāska here connects दानु- with √दा 'to give',

पणि- (°णिना RV I, 32, 11, °णि पणनात्, N II, 17, °णीन् वणिज, N VI, 26) 'a merchant', is traced to √पण् 'to trade', goes back to Indo-Eur *2pel-* 'to sell', cf Gr *pōlein* 'to sell'

पपुरि- (पिपर्ति °रि RV I, 46, 4, पृणातिनिगमौ, N V, 24) 'bountiful', is traced to √पॄ 'to fill', going back to Indo-Eur *1pel* 'to fill', cf Lat *plēnus* 'full'

परुष- (°षे RV VI, 56, 3, पर्ववति भास्वतीत्यौपमन्यव, N II, 6) 'having joints', which means 'having brilliance', according to औपमन्यव, as an epithet of गो- =आदित्य-, is derived from परुस्- 'joint' being an extension of Indo-Eur *per-* 'forward', cf Gr *peirēnante* 'having knot', पर्वन्- 'knot', cf WW II, 31

पान्त- (°पान्तम् RV X, 88, 1, पानीयम्, N VII, 25) 'a drink', occurring in the phrase हविष्पान्तम्, is traced to √पा 'to drink', cf p 7

पिश्- (शुक्रपिशम् RV X, 110, 6, (शुक्र) पेशसम्, N VIII, 11) cf p 49 *s v* पेशस्-,

बर्हस्- cf p. 46 *s v* द्विबर्हस्-

बृहती- (°ती परिबर्हणात्, N VII, 12), cf p 49 *s v* बृहत्-

√मनस्य (मनस्वीभावे, N III, 7) denom of मनस्-, cf p 50 *s v* मनस्-

मनुष्य- (°ष्या मनुषो वा ⌊अपत्यम्⌋, N III, 7) 'a man', is derived from मनुस् with a secondary suffix यत्, cf pp 97, 235

युज्, ञ्ज्- (°ञ्जम् RV X, 102, 9, सहयुजम्, N IX, 24) 'yoke', is traced to √युज् 'to yoke', i e 'yoking together', cf p 38 *s.v* योक्त्र-,

रुक्म- (°रुक्मे RV X, 110, 6, रोचने, N VIII, 11) 'shining', occurring in सुरुक्म-, an epithet of उषासानक्ता, is traced to √रुच् to 'shine', cf p 19 s v सुरुच्, besides Lat *lux* 'light'

वन- (°नम् RV II, 36, 3, वनोते, N VIII, 3) 'forest', is traced to √वन् 'to win' The word goes back to Indo-Eur *u̯en-* 'to wish, win', Old High Germ *wunna* 'pasture-land', Lat *venus* 'love'

विषुण- (°णस्य RV VII, 21, 5, विषमस्य, N IV, 19) 'manyfold', is traced to विषु- 'various direction' with a possessive suffix न It is from an extension of Indo-Eur *u̯i-* 'apart', cf Gr *idios* 'private'

शत्रु- (इन्द्रशत्रु. RV I, 32, 10, इन्द्रोऽस्य शातयिता, N II, 16) 'an enemy', occurring in a phrase is traced to √शद् > शातय् 'to destroy', cf Indo Eur *kat-* 'to war', Gr *kentes* 'I strike'

शुभ्र- (°शुभ्रम् RV V, 34, 3, °शोभयितारम्, N VI, 19) as the second member of the compound is traced to √शुभ्>शोभय् 'to decorate', cf WW I, 368, which cites Arm *surd* 'pure'

श्वेत्या- (°त्या RV I, 113, 2' श्वेतते, N II, 20) 'white brilliant (said of the dawn)', is traced to √श्वित् 'to be bright', the word goes back to Indo-Eur *kueit-* 'to shine', Eng *white*

सनय- (°यम् RV X, 39, 4, पुराणम्, N IV, 19) 'old', is rendered as पुराण- Here Yāska seems to connect it with सन- 'old', cf उभय (Pā IV, 2,44), Indo-Eur *seno-* 'old', Lat *senior* 'aged'

साधु- (°धु· RV VIII, 77, 11, साधयिता, N VI, 33) 'accomplisher', is traced to √साध् 'to accomplish', the word goes back to Indo-Eur *sāidh-* 'to go straight to an object', Gr *īthus* 'straight'

स्तुक- It goes back to Indo-Eur *steul* (*ā-*) 'to be gathered into a ball', being connected with स्तूप, Gr *stūpē* 'tow' (broken part of a lamp), cf p 49 s v पृथुष्टुका-

Type E (*cf pp. 54-58*)

Words, the etymology of which is phonologically sound, but semantically unacceptable —

अङ्गुलि- (°लय, अङ्कना भवन्ति अपि वाऽभ्यञ्जनादेव स्यु, N III, 8) 'finger', is traced to √अङ्क् 'to mark', or to √अञ्ज् 'to decorate', 'annoint' According to RNM, the Gujarat reading अभ्यञ्जनात् is erroneous, the correct reading should have been अभ्यञ्चनात्, i e 'that which proceeds towards an object', cf pp 20, 31

ऋदूवृध्- (°धा ⌊°दूऽवृ°⌋ RV VIII, 77, 11, मर्माणि अर्दनवेधिनौ गमनवेधिनौ शब्द-वेधिनौ, दूरवेधिनौ वा, N VI, 33) an epithet of arms of Indra, is rendered as

'piercing the vital parts by movement', being traced to √ऋद्=√अर्द् 'to go'+√वृध्=√व्यध् 'to hurt' Both etymology and paraphrase are obscure PW GW and others trace it to मृदु- (cf ऋदूदर- p 68) + वृध्- 'increasing sweetness or pleasantness', (cf ऋदूप- p 95) WW, however, connects ऋदू-, rendering it as 'moisture', with Indo Eur *erd* 'to melt moisture' (I, 148)

ओकस्- (°क RV VII, 4, 8, निवासस्थाननाम । उच्यते·, N III, 3) 'residence', is traced to √उच् 'to congregate' The Indo-Eur meaning is 'to be familiar by habit', cf WW I, 111

बुध्न- (°बुध्न· AV X, 1, 9, °बोधन, N XII, 38) is traced to √बुध् 'to awaken, understand', cf pp 90, 237

मत्सर- (°र इति लोभनाम । अभिमत्त एनेन धन भवति, N II, 5) 'greed', is traced to √मद् 'to intoxicate, i e 'that which makes man mad after wealth', cf p 57

Type F (*cf pp 58-60*)

Words, the etymology of which would be only partly acceptable to comparative philology —

अक्षर- (तत क्षरति °रम् RV I, 164, 42, उदकम्, N XI, 41) 'water', is traced, obviously on the evidence of the Saṃhitā as well, to अ (=आ, for other instances cf III Index p 203,) + √क्षर् 'to flow', i e 'that which flows' In the preceding verse (*op cit*) there occurs an epithet सहस्राक्षरा which has been rendered by Yāska (l c 40) as बहूदका- (for other connotation of the term cf p 33) Though one could easily accept क्षर-<√क्षर् 'to flow', particularly in view of the context, the correspondence of अ to the prefix आ being only sporadic, the acceptability of this part of the etymology could be questionable

अक्षाः (°क्षा °क्षा ⌞अक्षाऽइति⌟ RV IX, 107, 9, क्षियति-निगम पूर्व, क्षरति-निगम उत्तर इत्येके । सर्वे क्षियति निगमा इति शाकपूणि, N V, 3) aor 3pr sing from √क्षि 'to dwell' occurring in the first pada and from √क्षर् 'to flow' in the later pāda according to some, while शाकपूणि holds all of these forms are from √क्षि 'to dwell' Without giving his own, Yāska has here recorded others' views, i e from √अश् (cf p 39), √क्षर् and √क्षि But the subject of this verbal form being सोम- the formation of अक्षा from √क्षर् seems to suit the contexts better as is supported by PP and the later commentators As for the view of शाकपूणि, we find no evidence in support thereof

Type G (*cf pp 61-67*)

Words, the etymology of which would be probably acceptable to comparative philology —

ऋच्- (°चाम् RV X, 71, 11, अर्चनी, N I, 8) 'a Ṛgvedic verse', is traced to √ऋच् =अर्च् 'to praise', cf p 62 *s v.* ऋचीषम-

काणुका- (इन्द्र सोमस्य °का RV VIII, 77, 4, कणेघात इति वा, कणेहत, कान्तिहत N V, 11), °का adv is rendered as कणघात- or कणेहत-, कान्तिहत 'till his desire or appetite is completely satisfied', being traced to कण (cf p 87, Pā I, 4, 66)

ततनुष्टि- (°ष्टिम् RV V, 34, 3, तितनिषु धर्मसंतानादपेतम् अलंकरिष्णुम्, अयज्वानम्, N VI, 19) 'one who amasses wealth, i e is averse to the spread of righteousness, fond of ornaments, who does not sacrifice', is traced to √तन् > ततनिष 'to extend'

°ताति- (सर्वताता RV I, 94, 15, सर्वततिषु, N XI, 24) occurring in सर्वताति- > °ता 'entire sphere', is traced to √तन् 'to extend' But according to Pā V, 4, 41 it is suffix तातिल् in the abstract sense

बब्धाम् (*RV Khila* V, 7, 4, 16, बभस्तिरत्तिकर्मा, N V, 12) imp du 3rd conj from √भसे् 'to eat', though Indo Eur offers no corresponding root

मनुष्य- (°ष्या मनोरपत्यम्, N III, 7) 'a man', is derived from मनु with a secondary suffix यत् (see Pā IV, 1, 161), cf pp 97, 232

महिष- (°षा RV VI, 8, 4, महत्यन्तरिक्षलोके आसीना महान्त इति वा, N VII, 26 [cf XIV 13]) in pl 'a group of mighty atmospheric gods', is traced to √मह् 'to magnify' It seems to be an extension of महि, as WW II, 309 has pointed out

वह्नि- (°ह्नय RV II, 37, 3, वोढार, N VIII, 3) 'a draught animal', is traced to √वह् 'to carry' The etymology goes back to Indo Eur *uêgh-* 'to carry,' Lat *veho* 'I carry', cf WW I, 249

विश्वमिन्व- (°न्वा [voc, श्वमृऽइ°] RV X, 110, 5, विश्वम् आभिर् एति यज्ञे, N VIII, 10) 'all moving, all pervading', is traced to विश्वम् (acc sig) + √इ (5 conj) 'to go'

वेन- (°न RV X, 123, 1, वेनते कान्तिकर्मण, N X, 38, 39) 'loving,—a divine being', is traced to √वेन् 'to long for', cf WW I, 229, and वन- p 233 As the interpretation of वेन- is controversial, its real derivation is not perfectly certain

शंभु- (°भु RV III, 13, 4, सुखभू, N V, 3) 'source of happiness', is traced to शम् + √भू 'to be', i e 'being or existing for happiness'

सधमाद- (°दम् RV X, 88, 17, सहमदनम्, N VII, 30) 'enjoying together' 'a party, feast', is traced to सह = सध + √मद् 'to enjoy'

Type H (*cf pp 67-72*)

Words, the etymology of which would be possibly acceptable to comparative philology —

आर्य- (°र्यस्य RV I, 117, 21, °र्य ईश्वरपुत्र, N VI, 26) 'son of the lord', is traced

to अर्य 'lord' with a secondary suffix, cf WW I, 80, where अर्य- has been traced to Indo-Eur arịo 'lord, master'

तूर्णि- (°र्णि RV X, 88, 6, त्वरमाण, N VII, 27) 'acting quickly', is traced to √त्वर् 'to be quick', cf p 67 s v अतर्चु and p 79 s v तूर्णाश

दुर्वर्तु- (°र्तु ⌊दु॰स्व०⌋ RV VII, 6, 5, दुर्वार., N IV, 17) 'irresistible', is traced to दुर्+√वृ 'to resist' Though Indo-Eur offers no correspondence to दुर्, there could be no objection to accepting दुर्- as it is The second part of the etymology would be quite acceptable, for √वृ 'to resist', goes back to Indo-Eur ụer- 'to guard', cf Anglo Sax wertian 'to beware, to hinder'

Type I (*cf pp 72-85*)

Words, the etymology of which is primitive, owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts —

अरि- (°रि ईश्वरोपि (ऋच्छते), N V, 7) 'a master,' is traced to √ऋ 'to go', cf p 73

कण्टक- (°क कण्टतेर्वा स्याद् गतिकर्मण । उद्गततमोभवति, N IX, 32) 'a thorn', is traced to √कण्ट् 'to go', i e 'one which is very prominent (on the trees)', cf pp 5, 238

जञ्झती- (°ती RV V, 52 6, आपो भवन्ति शब्दकारिण्य, N VI, 16) 'water', is traced to √जञ्झ् 'to produce sound', cf WIG who, quotes Benfey, connecting it with √हस्

तल- (लततेर्वा लम्बकर्मण विपरीतात् यथा तल्म्, N V, 26) 'surface', is traced to √लत् 'to be long or hang' by metathesis Cf WW I 740, which connects the word with Indo-Eur tel- 'flat surface,' Old Irish talam 'earth'=तलिमन्

मिथुन- (°नौ मिनोति श्रयतिकर्मा वनिर्वा समाश्रितावन्योन्य नयत, N VII, 29) 'couple', is traced to √मि 'to depend upon' +suffix थ+√वन् 'to win', i e 'depending upon each other they win each other' cf pp 60, 98, 239

मूर- (°रा RV X, 4, 4, मूढा, N VI, 8) is a direct Indo-Eur word, being paralleled in Gr mōros 'fool', but Yāska's connecting it with मूढ- may be interesting from the standpoint of Vedic dialectology Cf pp 6, 125 s v अमूर- The remarks on p 125 s v अमूर- as 'Indo-Eur offers no parallel' may be deleted

रक्षस्- (°क्षसे RV V, 2, 9, रक्षितव्यम् अस्मात्, N IV, 18) 'demon', is traced to √रक्ष् 'to protect', i e 'life is protected from him' The word goes back to Indo-Eur rêkth- 'to drag, to pull one's clothes'

वाघत्- (°घत RV I, 110, 4, वोढारः ⌊ऋत्विज्- Nigh III, 18⌋, मेधाविन्- ⌊Nigh III

15 ⅃ N XI, 16) 'bearer' or 'wise', is an epithet of ऋभुs It seems to have been traced to √वह्>वाह्>वाघ् as postulaled by PW and others, but Indo-Eur *eueguh*, Gr *euchomai* 'I pray', cf WW I, 110

वायु- (°यु वेतेर्वा, N X, 1) 'wind', is traced to √वी 'to go' Cf p 58

वीर- (वीरयतेर्वा, N I, 7) is traced to वि √ईर् 'to stimulate' Cf p 91

वृन्द-, वृन्दारक- (°न्दम् बुन्देन व्याख्यातम् वृन्दारकश्च, N VI, 34) is said to have been explained by बुन्द (cf p 97) Both etymology and sense are obscure It goes back to Indo-Eur *uer* 'a rope', cf Russ *verenica* 'a long row of moving objects'

शकुनि- (सर्वत श करोत्विति, N IX, 3) 'a bird', is traced to शम्+√कृ 'to do' i e 'may this be auspicious', cf p 71 It goes back to Indo-Eur. *kog-ono-* 'a bird of large size', Old Slav *sokolz* 'falcon', cf WW 1, 456

शरीर- (°रम् RV I, 32, 2, शृणाते, N II, 16, III, 5) 'body', is traced to √शृ 'to kill', it should go back to Indo Eur *ker-* 'to grow', cf Gr *koros* 'adulescent'

शर्मन्- (°र्म RV VI, 75, 11, शरणम् N IX, 19, 32, XII, 45) 'protection', seems to have been traced to √शृ 'to afford shelter' It should go back to Indo Eur *kel-* 'to protect, cover', Gr *kaltá*, 'put, rest'

शाखा- (खशया, N I, 4) 'a branch', is traced to ख +√शी 'to lie', i e 'that one rests in the sky' But it should go back to Indo-Eur *kak-* 'branch', Russ *socha* 'plough', cf pp 24, 92

संग्राम- (संगरणात्, N III, 9) is traced to सम्√गृ 'to shout', i e 'where warriors shout together' It should go back to Indo-Eur *ger-* 'to gather', Lat *grex* 'herd', cf pp 53, 113

समुद्र- (समोदन्तेऽस्मिन् भूतानि, N II, 10) is traced to सम् √मुद् 'to be delighted in, i e 'that in which beings take delight, cf pp 35, 53

हस्तघ्न- (°घ्नः RV VI, 75, 14, हस्ते हन्यते, N IX, 14) 'a handguard', is traced to हस्त- +√हन् 'to strike, i e 'it is held firmly on the hand', cf p 113, *s v* हस्त-

Type J (*cf pp 85-94*)

Words, the etymology of which is partially dominated by the theory of the verbal origin of nouns —

आप्य- (°प्यम् RV VIII, 27, 10, आप्नोते, N VI, 14) 'friendship', is traced to √आप् 'to obtain', the abstract idea intended in the Vedic text is not clear from this etymology Sā derives it आपिर्बन्धुस्तस्य भाव, cf p 173, *s v* वाताप्य

बुध्न- (°बुध्न AV X, 8, 9, °बन्धन N XII, 38) occurring in ऊर्ध्वबुध्न- an epithet of चमस- 'ladle', i e 'the bottom of which is turned upward', is traced to √बन्ध् 'to tie', cf pp 90, 234.

रात्रि- (°त्रि , रातेर्वा स्याद्दानकर्मण , प्रदीयन्तेऽस्यामवश्यायाः , N II, 18) 'night', is traced to √रा 'to give', i e. 'that during which the dew is given away'

Type L (*cf pp 95-100*)

Words, the etymology of which reads even single letters as 'condensed words —

अर्थ- (°र्थः अरणस्थो वा, N I, 18) 'meaning', is traced to अर् +√स्था 'to stand', i e 'that one which stops from going' It also holds good when it means 'wealth' as it stops from going with the deceased person, cf p 40

कण्टक- (°कः कन्तपो वा कण्टतेर्वा स्याद् गतिकर्मण । उद्गततमो भवति, N IX, 32) 'thorn', is traced to कम्(<किम्)+√तप् 'to heat', i e 'whom should I hurt' or √कण्ट् 'to go', i e 'it is very prominent (on the trees)' cf pp 5, 236

दुन्दुभि- (°भिः द्रुमो भिन्न इति वा, N IX, 12) 'drum', onomatopoetic, is traced to द्रुम- + भिन्न-, i e 'that which is made of a split tree', cf 46

रक्षस्- (°क्षः रहसि क्षिणोतीति वा । रात्रौ नक्षत इति वा, N IV, 18) 'a demon', is traced to र- (=रहस्- 'secret place')+√क्षण् 'to attack or hurt', i e 'one who attacks in secret places' or र- (=रात्रि-)+√नक्ष् 'to approach', i e 'one who approaches at night'

Type M (*cf pp 100-105*)

Words, the derivation of which indicates popular etymologies —

अप्सरस्- (राः अप्स इति रूपनाम । तद्राः भवति रूपवती । तदनयाऽऽत्तम् इति वा । तदस्यै दत्तमिति वा, N V, 13) is traced to अप्सस्- 'beauty'+possessive suffix र, or+रस्- (=राः sing)<√रा 'to take', i e 'she who has acquired beauty or she on whom beauty has been bestowed', cf p 101

दक्षिण- (°णः ⌊हस्त.⌋ दाशतेर्वा स्याद् दानकर्मण , N 1, 7) 'right hand', is traced to √दाश् 'to give', i e 'gifts are offered with right hand', being based on a peculiar custom of offering charity, cf p 56

मङ्गल- (°लम् मज्जयति पापकमिति नैरुक्ताः N IX, 4) is traced, according to the etymologists, to √मस्ज् 'to dip', i e. 'that which submerges sin', being based on popular notions, cf pp 9, 25, 81, 113, 121

Type N (*cf pp 105-111*)

Words, the etymologies of which are loose, with regard of vowels —

आहुति- (°आहुती KS XIX, 13, °आह्वान- N IX, 43) 'a call', is traced to √ह्वे 'to call', occurring in ऊर्जाहुती- (du), an epithet of two goddesses i e द्यावापृथिवी- heaven and earth or अहोरात्र 'day and night', while according to कात्थक्य of सस्य- and समा 'crop and seasson' Here Yāska lays down the form √हु of √ह्वे,

The form expected was *आहूति-, if √ह्वे had been the origin of this word

ऊर्ध्व- (°र्ध्वम् RV I, 95, 5, उद्धृतं भवति, N VIII, 15) 'raised, elevated, high', is traced to उद्+√धृ 'to hold up', PW GW. and others connect it with √वृध् 'to increase', while WW I, 289, ultimately connects it with Indo-Eur *ueredh-* 'to grow high', the first syllable being weakened to *-ūr* in *ueredh-*

ऋष्टि- (आर्ष्टिषेण ऋष्टिषेणस्य पुत्र इषितसेनस्य इति वा, N II, 11) 'a spear', in ऋष्टिषेण-, is traced to √इष् 'to go' If it is etymology, it is obscure There is no correspondence between ऋ and इ This is derived by all the commentators from √ऋष् ⌊=√रिष्⌋ 'to hurt'

एव- (°वै. अवनैर्वा, N II, 25) 'protection', is traced to √अव् 'to protect', स्क alternates √अवनै =गमनै, while Durga says स्तुतिभि The suggestion of √अव्, without indicating the meaning, is obscure The sense 'protection' does not suit the context, cf pp 10, 43

धुर्- (धू धारयतेर्वा, N III, 9) 'a yoke', is traced to √धृ>√धारय् 'to bear', i e. 'that it is borne by the team,' cf p 135

पांसुर- (°रे पांसुले, N XII, 19) 'a place abounding in dust', is traced to पांसु- 'dust' with a possessive suffix र (=ल), cf p 107

मिथुन- (°नौ मिनोति श्रयतिकर्मा, थु इति नामकरण थकारो नयतिपर । समाश्रितावन्योन्यं नयत, N VIII, 29) 'couple', is traced to √मि 'to depend upon', with the suffix थु+√नी, i e 'depending upon each other, they lead each other', cf pp 60, 98, 236

सूरि- (°रि RV I, 181, 4, सुमहतो बलस्य ईरयिता, N XII, 3) 'inciter', the institutor of a sacrifice', is traced to सु+√ईरय् 'to move, impel' PW GW and others derive it from √सू 'to impel'

Type O (*cf pp. 111-113*)

Words, the etymology of which is loose with disregard of consonants —

अग्र- (°ग्रम् RV III, 30, 17, आगतं भवति, N VI, 3) 'front', is traced to (आ=)अ+√गम् 'to go', i e 'it comes nearest' The consonant in अग्र- hardly corresponds to that in √गम्, cf WW I, 38, where अग्र has been traced to Indo Eur *agro-* 'point' The *Unādi sūtra* (ii, 28) derives it from √अङ्ग्

अघ- (⌊पुलु-⌋ अघ. RV X, 86, 22, बह्वादी, N XIII, 3) occurring in पुलु-अघ-, an epithet of मृग-, is rendered as बह्वादिन्- 'devouring much', for पुलु- (=पुरु-) cf p 48, *s v* पुलुकाम- The etymology, as suggested by Yāska from √घस् ⌊cf Sā NS Durga etc ⌋, or √अद्, is obscure Venkata interprets हन्ता 'killer', PW GW and Geld ⌊*Vedische Studien* II, 22⌋ render it 'doing much evil' Did Yāska possibly read अद्य ? If बह्वादी is an etymology of पुल्वघ-, and not a paraphrase, this derivation is a loose disregard to consonantal correspondence,

उपाक- (°के RV. X, 110, 6, उपक्रान्ते, N VIII, 11) cf पराक p 168, where it has been pointed out that all authorities have derived उपाक- and the connected words like पराक- from √अञ्च्+a suffix like—घञ् or—अप्

कपिञ्जल- (°ल कपिरिव जवते कमनीयं शब्दं पिञ्जयतीति, N III, 18) 'name of a bird', is traced to कपि- +√जू 'to be quick', i e 'it is swift like a monkey', or क-(<√कम्)+√पिञ्ज् 'to sound', i e 'one who sends forth melodious note', cf p 59

काणुक- (इन्द्र सोमस्य °का RV VIII, 77, 4, कान्त इति वा, N V, 11) 'a lover', the etymology is quite obscure, cf p 235

दस्र- (°स्रा ⌊voc⌋ RV I, 117, 21, दर्शनीयौ, N VI, 26) 'fair', is rendered as दर्शनीय- 'beautiful' If it is an etymology, there is a loose disregard of consonants

दिव्- (°द्यावा RV. I, 113, 2, द्योतनात्, N II, 20) 'heaven', is traced to √द्युत् 'to shine', the etymology being a loose disregard of consonant, because द्यु- does not go back to √द्युत् but simply to √*द्यु, cf p 40, *s v* अद्यु-

द्यु-मत्- (°मान् RV V, 34, 3, द्योतनवान्, N VI, 19) 'shining', is traced to द्यु- (<√द्युत्) +suff मत्, like the etymology of द्यु-, cf p 18

द्युम्न- (°म्नम् RV VII, 25, 3, द्योतते, यशो वा, अन्न वा, N V, 5) 'glory', or 'food,' is traced to √द्युत् 'to shine' But cf p 18, *s v* द्यु and p 21

नर- (°रा मनुष्या, नृत्यन्ति कर्मसु, N V, 1) 'a man', is traced to √नृत् 'to move in acting', i e 'one that moves (his limbs) repeatedly in actions'

पदवी (°वी, RV IX, 96, 6, पद वेत्ति, N XIV, 13) 'a leader', is traced to पद- +√विद् (?) 'to know', i e 'one who knows the track' But पदवी- literally means 'tracing to the (intended) place', the verb √वी going back to Indo-Eur *uei-* 'to pursue', cf Av *vāy-* 'to hunt', Lat *via* 'way'.

पपुरि- (पिपर्ति °रि RV I, 46, 4, प्रीणातिनिगमौ, N V, 24) 'bountiful', is traced to √प्री 'to please', cf p 232

पुराण- (°णम् पुरा नव भवति, N III, 19) 'old', is traced to पुरा+नव-, i e 'it was new or fresh in times gone by' The derivation of ण from नव- 'new', is obscure. Kayyata (Pā I, 1, 26) derives it from पुरातन- by dropping त

भाव्य- (°व्यस्य RV I, 126, 1, भावयव्यस्य राज्ञ, N IX, 10) 'name of a king', is rendered as भावयव्य- by dropping two syllables But PW GW derive from √भू >भावय् as pot pt

मण्ड- (°ण्ड, मदेर्वा, मुदेर्वा, N. IX, 5) 'water', is traced to √मद् or √मुद् 'to rejoice',

'delight in' This is a loose disregard of consonants Cf WW II 288, which connects मण्ड- with मर्द्-, मृदु- etc, cf Eng *mild*, or cf p 214, where मण्ड is traced back to Indo-Eur *mlondo-* 'honey-like', Lith *blandus* 'binding', cf p 34, *s v* मण्डूक-

शत्रु- (°शत्रु RV I, 32, 10, शमयिता, N II, 16) 'an enemy', occurring in इन्द्रशत्रु-, is traced to √शम् 'to quell'

शरीर- (°रम् शम्नातेर्वा, N II, 16, III, 5) 'body', is traced to √शम् 'to destroy', i e 'which is destroyed', cf p 237

Type R (*cf pp 113-115*)

Words, the etymology of which is loose, with a disregard of both vowel and consonants —

आचार्य- (°र्य, आचिनोत्यर्थान्, आचिनोति बुद्धिम् इति वा, N I, 4) 'a preceptor', is traced to आ+√चि 'to arrange', i e 'one who systematically arranges various objects or develops the intellectual faculty', cf p 74

कपिञ्जल- (°ल कपिरिव जीर्ण, N III, 18) 'name of a bird', is traced to कपि-+√जृ 'to get old', i e 'it is withered like a monkey', cf p 240

दद्राण- (°णम् RV X, 55, 5, दमनशीलम्, N XIV, 18), 'subduing', is traced to √दम् 'to control', but Sā and others from √द्रा 'to run'

दिश्- (दिश आसदनात्, अपि वा ऽभ्यशनात्, N II, 15) 'quarter', is traced to आ√सद् 'to reach' or अभि√अश् 'to pervade' There is hardly any correspondence of the roots with दिश्- cf p 46

निघण्टु- (°ण्टव समाहृता भवन्ति, N I, 1) 'a Vedic glossary', is traced to सम्+आ√हृ 'to collect', i e 'that (a list) in which (words) are collected together' It is not clear whether this is etymology or mere paraphrase, cf p 33

विप्र- (°प्राणाम् RV IX, 96, 6, व्यापनकर्मणाम् आदित्यरश्मीनाम्, N XIV, 13) 'wise, sage', is traced to वि+√आप् 'to pervade' But all Vedic authorities derive it from √विप् 'to tremble, be stirred up'

शुचि- (नि षिक्तम् अस्मात् पापकम् इति नैरुक्ता, N VI, 1) 'pure', is traced, according to etymologists to √सिच् 'to wash off' RNM (p 425) explains it as 'sin is washed off by प्रायश्चित्त', cf p 52

Type T (*cf. pp 118-122*)

Words, the etymology of which is absurd —

क्रि- (क्रि RV X, 52, 3, कर्ता, N VI, 35) 'doer', is traced to √कृ 'to do' The etymology is absurd, as there is no correspondence between इ and ऋ in OIA All Rgvedic commentators trace the form कि to the inter pron किम्->कि- (cf नकि, माकि).

• कुल- (°लम् कुष्णाते, विकुषितं भवति, N VI, 22) 'family', is traced to √कुष् 'to increase', i e 'that it expands and becomes great'

परावत्- (°वत ∟°राऽव°⌟ RV IV, 30, 11, प्रेरितवत, परागताद्वा, N XI, 48) 'distance', is traced to परा(=प्र)+√ईर् 'to push off', or परा√गम्(?) 'to depart', i e 'that which is pushed off or pursued' No trace of √ईर् or √गम् is, however, visible here, cf p 108 s v प्रवत्-

सुमत् (RV I, 162, 7, स्वयम्, N VI, 22) ind is rendered as स्वयम् 'one's own accord', if it is an etymology, it is absurd Sā and PG interpret सु+suff मत्, i e 'beautiful, fine'

Type U (*cf. pp 122-149*)

Words, the etymology of which is obscure —

अङ्ग (RV I, 84, 8, °ङ्ग इति क्षिप्रनाम। अञ्चितमेवाऽञ्चित भवति, N V, 17) ind 'quick', is traced to √अञ्च् 'to go', i e 'it is gone as soon as it is calculated', cf pp 39, 123 In the sense of a particle signifying impatience (cf MW) may possibly be based on some onomatopoeic sound, which it is difficult to trace

अपिवात- (°अपिवात ∟voc⌟ RV VII, 46, 3, आप्तवचन, N X, 7), an epithet of रुद्र, is rendered as आप्तवचन-, i e 'one whose speech is trustworthy' It is not clear whether this is etymology or mere paraphrase Durga explains it as अनतिक्रमणीयाज्ञ- 'one whose command is undefiable', the negative is hardly acceptable here It remains obscure as to what connection अपि has with आप्त-and वात- with वचन- There is, however, a Vedic root √वत्, not listed in *Dhātupātha* in the sense to gain, attain (cf RV VII, 3, 10 etc, =√वन्) PW GW and others interpret अपि√वत् 'to understand or apprehend (cf VVP I, 302[k])'

अभिपित्व (°त्वम् ∟°भिऽपि°⌟ RV X, 40, 2, अभिप्राप्तिम्, N III, 15) 'attainment of necessities', the rendering of the second member पित्व- (cf अप-पित्व- RV III, 53, 24, आ-पित्व, प्र-पित्व- N III, 20) as प्राप्ति- or प्राप्त-, does not make the etymology clear, स्क PW GW and others trace it to √पद् 'to go' → √पित् (cf पित्सति, cf प्र पित्व- p 139)

असिन्वती-(°ती RV X, 79, 1, असखादन्त्यौ, N, VI, 4) pr pt, an epithet of हनू-, is rendered as अ-संखादन्ती- 'not eating well' The origin is obscure NS is not helpful while rendering it चूर्णयन्ती 'crushing' Sā seems to take the form from √सि 'to bind' in RV X, 89, 12, V, 32, 8 etc The *Mādhavīya-dhātuvrtti*, however, notes the root √सिन्व् as variant in the sense सेवने 'to use', PW GW and others take this root in the sense तर्पणे 'to be satiated, and render असि° as being insatiable According to WW असिन्व-, असिन्वन् go back to Indo-Eur *sā*, *sə*- 'to satisfy'.

आक्षाण-, आपान- (°ण, अश्नुवान, °न, आप्नुवान N III, 10), 'reaching' (cf *Nigh* III, 18) No citation from the Vedic text has been given

आध्र- (°ध्र RV VII, 41, 2, आढ्यालुर्दरिद्र, N XII, 14) 'poor, destitute', is rendered as आढ्यालु- 'desirous of wealth, greedy' The etymology, if it is at all, is obscure Sā GW trace it to आ√धृ 'to uphold', i e 'to be protected, pitied',? Sā at RV I, 31, 14 suggests अ√ध्रै 'to be satisfied', i e 'one who is never satisfied'

उपस्- (°पसि RV X, 27, 13, उपस्थे, N VI, 6) 'lap' If it is an etymology, it is obscure NS and Durga trace it to उपस्थ- by dropping थ

ऊरु- (°रू वरतमम् अङ्गम्, N VIII, 10) 'a thigh', is traced to √वृ 'to choose', cf WW I, 212, where the possibility of a connection of ऊरु with Lat *vārus* 'bent from each other' has been advanced only by some isolated authorities

जरूथ- °थम् occurs thrice in RV (VII, 1, 7, 9,6, X, 80, 3) and in these reff the word stands grammatically as the object of either √दह् 'to burn' or √हन् 'to kill' Yāska (VI, 17) simply points out the root गृणाते (cf p 44), Sā. takes परुषशब्दकारिन्-, राक्षस- None of the citations would admit the sense of 'hymn', though originally the person may have some connection with गृणाति

जामि- (जाम्यतिरेकनाम तद्यत्समान्याम् ऋचि समानाभिव्याहारं भवति तज्जामि भवति, N X, 16, बालिशस्य वा, समानजातीयस्योपजन, N IV, 20) जामि- means 'superfluity', if an intended sense is expressed in similar (synonymous) words in a verse, it is called जामि-, or 'a fool', or 'born in the same caste', cf p 77

जारयायि (RV VI, 12, 4, अजायि, N VI, 15) pass aor sing is rendered as अजायि occurring in the phrase (अग्नि) उस्र पितेव जार° 'like a procreating bull, (Agni) has been generated' It is not clear whether it is an indication of the etymological basic concept or mere paraphrase But Sā PW and ORN suggest √जृ>जारय् 'to cherish', while GW MW from √जारय् a denom. form of जार- 'lover' (cf RV 1, 46, 4, 69, 1, 5, where Agni is called जार-)

त्वेष- (त्वेष°- RV I, 66, 7, भय° ⌊बल°, यश °⌋ महा° दीप्त° वा, N X, 21) in a compound त्वेषप्रतीका- is rendered as भयप्रतीका-, महाप्रतीका- or दीप्तप्रतीका-, so that त्वेष- in this compound signifies 'fearful', 'great', or shining' How far there is etymology here, remains obscure, cf PW s v त्वेष-, which gives similar meaning of त्वेष- 'fearful', 'sparkling', 'shimmering' etc WW traces this त्वेष- to Indo Eur *tueis*—'to stimulate', 'to sparkle', citing Av *θwy-añt-* 'awe-inspring', Gr *seíō* 'I shake'

पाश- (°श पाशयते, N IV 2) 'a snare', is traced to √पश्>पाशय् 'to bind'

मनु- (°नु RV I, 80, 16, मननात्, N XII, 33) 'name of terrestrial deity', is traced to √मन् 'to think', cf p 50 s v मनस्-

लता- (लततेर्वा लम्बकर्मण, N V, 26) 'a creeper', is derived from √लत् 'to hang', i e 'that it hangs down the tree'

विधु- (°धुम् ⌊विऽधु-⌋ RV X, 55, 5, विधमनशीलम्, N XIV, 18) 'blowing out', as an epithet of चन्द्रमस्-, is traced to वि+√धम् 'to blow off' The etymology is obscure Sā, derives it from वि+√धा 'to prepare, make', as indicated by PP, PW GW and others from √विध् 'to be destitute of'

वेपस्- (°वेपस RV X, 62, 5, °प्रज्ञा, °कर्माण, N XI, 17) 'quivering, stirring' occurring in the phrase गम्भीरवेपस, an epithet of अङ्गिरस, is rendered as कर्मन्- or प्रज्ञा- 'action' or 'wisdom', i e 'one whose actions are inscrutable or the wisdom is profound' The etymology is obscure, cf the note on विप्र- p 241

शं योः (RV X, 15, 4, शमन च रोगाणा यावन च भयानाम्, N IV 21) 'peace', and 'tranquility' respectively, is traced to √शम् 'to pacify', in the former case and √यु 'to separate', in the latter

शिश्न- (°श्नम् श्नथते, N IV, 19) 'phallus', is traced to √श्नथ् 'to pierce'

सखि- (°खा सख्यते, N XIV, 10, °खाय RV X, 88, 17, समानख्याना, N VII, 30) 'comrade', is traced to स (similar)+√ख्या, i e 'one who is known as similar', only this much is clear that *kh* in this word is an Indo-Ir phenomenon of Av *haxay-** 'friend' How far this *kh* could be connected with an Indo-Ir *khyā* remains to be explored

सुतुक- (°क, °कै ⌊सुऽतु°⌋ RV X, 3, 7, सुतुकन, सुतुकनैरिति वा N IV, 18) 'swift', is traced to सु+√तुक् 'to run' i e 'running well swiftly'

सूयवसाद्- (°सात् RV I, 164, 40, सुयवसादिनी, N XI, 44) 'good pasture', is rendered as सुयवस +√अद् 'to eat', i e 'grazing in good pastures'

हासमान- (°ने RV III, 33, 1, हासति स्पर्धायाम्, हर्षमाणे वा, N IX, 39) RNM gives it under N IX, 39, Sā as quoted by him also renders स्पर्धमान- RNM thinks of a pair of horses, rushing eagerly (स्पर्धा) after being हृष्यन्तौ released from enclosure

I—Index of Etymologies dealt with in Appendix

(*Cf pp 183 192*)

II—Reverse Index of Etymologies dealt with in Appendix

(*Cf pp* 193-202)

Additions and Corrections

Page	line	
4	25	*instead of* uī *read* uī
8	10	,, √ऋच्छ् ,, √ऋ
11	20	,, weakend ,, weakened
13	4	(°त्ते अत्वरमाणे ,, (°त्ते अत्वरमाण
,,	23	*add* N II, 2 *after* वध-
14	8	*inst* F *r* G
15	16	*add* N IV, 15 *after* नसन्ते
18	[illegible]	*inst* द्युतेर्वा N X, 8 *r* द्यतेर्वा, N X, 7
20	10	,, अङ्गलि *r* अङ्गुलि
21	1	,, *elu* ,, *elo*
23	20	°जिराजवनात् ,, °जे आजवनस्य
25 / 26	40 / 2	*inst* √शम् *r* शम्
28	28	,, प्रसाच्चत ,, प्रसाच्चते
37	25	,, *rk̂hos* ,, *ŕkho s*
38	3	,, √*भन् ,, √ भन्
39	23	,, अङ्गलि ,, अङ्गुलि
39	31	, *guerā* ,, *g^{u}erā*
41	29	,, *idh-* , *aidh-*
42	10	,, *ur u̯er* ,, *ur-, u̯er-*
44	2	,, unit ,, unite
45	6	,, *teu-* *r* *tēu-, t^{ə}u-, tū-*
,,	29 30	,, √द्यु ,, √दो 'to cut' *delet* in the former त्
47	15	*inst* IX, 19 *r* IX, 9
,,	16	*de* आ *after* नर-
59	7	*inst* *au̯ed* *r* *u̯ed*
,,	8	,, कपिञ्जल ,, कपिञ्जल-
,,	32	,, VI, 3 ,, VIII, 6
61	10	, et ,, at
,,	24	,, अवारम् ,, अवार-
,,	34	,, VI ,, IV
62	15	,, *var-* ,, *u̯er-*
68	27	,, ऋभुक्षा-=क्षा *r* ऋभुक्षिन्-=क्षिन्

Page	line	
69	30	*add* तरतेर्वा त्वरतेर्वा *after* यमनाम
70	13	*inst* 32 *r* 30
74	38	,, ईर्मै° IV, 13 ,, °र्मे V, 25
,,	,,	*de* RV I, 163, 10
78	25	*inst* तलतेर्वा *r* ल्ततेर्वा
,,	34	,, तिन्तिरि- ,, तित्तिरि-
79	21	,, येदनमभि- ,, यदेनमभि-
82	13	,, *zeus* ,, *ẑeu-*
83	26	,, वि- ,, वि
86	6	*add* *orbhos* *after* *orbo*
87	16	*inst* √ऋच्छ् *r* √ऋ
88	9	,, *bows-tring* ,, *bow-string*
,,	17	,, √व्रण ,, √व्र
100	3	,, सु+अपत्य- ,, सु=अपत्य-
,,	4	*de* a good
108	11	*inst* √मुद्र *r* मुद्र-
118	35	,, √इ+ *r* (i) √इ 'to go' or (ii) to
119	21	,, उप+√नह् *r* उप+उद्+नह्
,,	28	,, ऋभुक्षा- ,, ऋभुक्षिन्-
123	7-8	,, 'having no birth' Does it born? *r* 'one who drives (cf p 100), or 'one who is driven'
125	27	*de* Indo-Eur offers no parallel
127	3	*inst* १आयु- *r* १आयु
128	34	,, √ऋच्छ् ,, √ऋ
146	17	,, शित- ,, सित-
147	12,13,18	*inst* श्म ,, श्मन्-
183	*in order*	,, अग्नायी ,, अग्नायी 39
,,	,,	,, अङ्गुलि- ,, अङ्गुलि-
,,	,,	,, अध्वर 72 ,, अध्वर- 73
,,	,,	,, अनस्-14 ,, अनस्- 24
185	,,	,, ऋदूप 96 ,, ऋदूप 95

Page	line					
185	*in order*	*inst*	ऋभुत्ता-	*r*	ऋभुक्षिन्-	
,,	,,	*add*	एकपाद् 100			
186	,,	,,	गन्ध्य- 131			
187	,,	*inst*	त्व-	*r*	त्व-	
,,	,,	*add*	नंसन्ते 15			
188	,,	*inst*	पासु- 116	*r*	पासु- 114	
190	,,	,,	वक्षस् 42	*r*	वक्षस् 82	
,,	,,	*add*	वधू- 13			
,,	,,	*inst*	विपश्-	*r*	विपाश्	
191	,,	*add*	शकुनि- 17			
203	3	*de*	अत्रि- 100			

Page	line				
213	*in order*	*inst*	इम-	*r*	इमन्-
232	4	,,	X,	,,	IX,
233	4	,,	36	,,	37
234	9	,,	1,	,,	8,
235	15	,,	5,	,,	4,
,,	29	,,	13, 4,	,,	17, 5
236	5	,,	VII,	,,	VI,
,,	18	,,	WIG	,,	WAG
237	13	,,	2,	,,	10
244	15	*add*	But according to PP शम्, यो as two words		

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